NATIONAL COUNCIL

OUTLOOK

JUNE 1958

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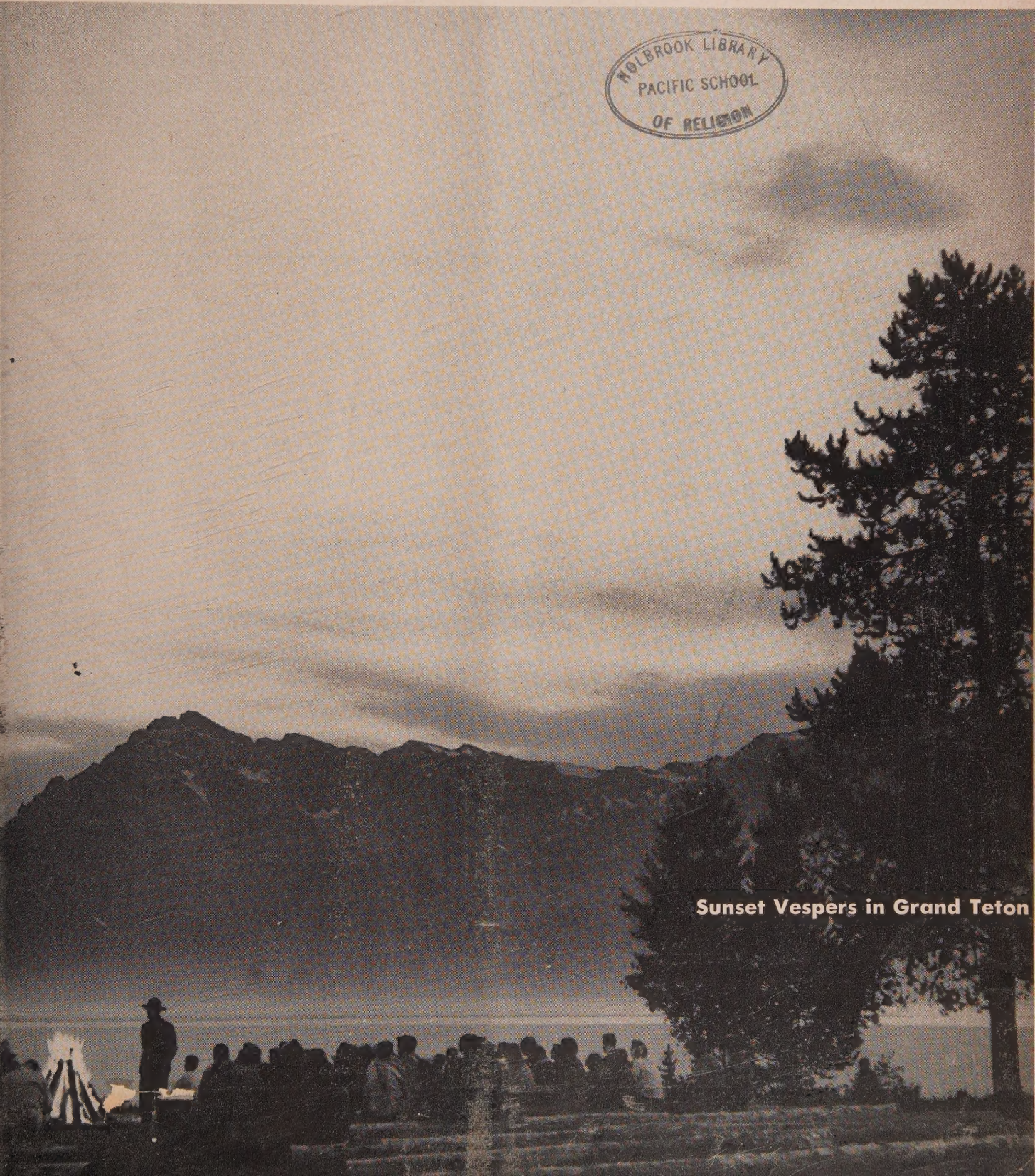

Sunset Vespers in Grand Teton

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.
297 Fourth Avenue
New York 10, N. Y.

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COUNCIL OBJECTIVES

To manifest the common spirit and purpose of the cooperating churches in carrying out their mission in the world.

To do for the churches such cooperative work as they authorize the Council to carry on in their behalf.

To continue and extend the work of the interdenominational agencies named in the Preamble of the Constitution, together with such additional objects and purposes as the churches through their representatives in the Council from time to time agree upon.

To encourage fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

To foster and encourage cooperation among the churches for the purposes set forth in this Constitution.

To promote cooperation among local churches and to further in communities, states or larger territorial units the development of councils of churches and councils of church women, in agreement with the Preamble of this Constitution.

To establish consultative relationships with National Councils of Churches in other countries of North America.

To maintain fellowship and cooperation with similar councils in other areas of the world.

To maintain fellowship and cooperation with the World Council of Churches and with other international Christian organizations.

THE COVER

Our cover shows a sunset vesper service in Grand Teton National Park, Wyo.

Under the auspices of a Christian Ministry in the National Parks, similar services will be held this summer in 26 national parks and monuments by 125 young men and women from 23 denominations, 30 seminaries and more than 50 colleges. It is estimated that the services will reach a quarter of a million people.

Readers who plan to visit our national parks this summer are invited to look for the scheduled services in the following parks:

Mt. McKinley, Alaska; Grand Canyon (North and South Rims), Arizona; Death Valley, Devil's Postpile, King's Canyon, Lassen Volcanic, Sequoia and Yosemite, Calif.; Mesa Verde and Rocky Mountain, Colo.; Isle Royale, Mich.; Glacier, Mont.; Crater Lake, Mt. Hood, Oregon Caves, Ore.; Black Hills and Mt. Rushmore, S. D.; Big Bend, Texas; Bryce and Zion Canyons, Utah; Mt. Rainier and Olympic, Wash., and Devil's Tower, Grand Teton and Yellowstone, Wyo.

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National Council OUTLOOK

A Journal of Interdenominational Cooperation

33 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Armenian Church of North America, Diocese
Augustana Evangelical Lutheran Church
Christian Churches (Disciples of Christ) International Convention
Christian Methodist Episcopal Church
Church of the Brethren
Evangelical United Brethren Church
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Serbian Eastern Orthodox Church
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church
Ukrainian Orthodox Church of America
United Church of Christ
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General Council of the Congregational Christian Churches
United Lutheran Church in America
United Presbyterian Church in the U.S.A.

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The Fourth of July

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PACIFIC SCHOOL
OF RELIGION

By Edwin T. Dahlberg

The General Board of the National Council last November noted the widespread neglect of the observance of Independence Day. It authorized the Council's president to issue a proclamation and urged that the churches initiate appropriate celebrations. Here is the text of the proclamation addressed to the Council's 144,000 Protestant and Orthodox churches.

AMERICA has declared itself to be a nation under God.

It is at the same time a nation among many other nations, confronted equally with the perils and opportunities of the Nuclear-Space Age.

Independence Day affords us as a people the occasion for turning again to the Author of our being, to inquire how we may best exercise the liberties for which our countrymen have lived and died, to the end that we may not only be a nation under God but a world under God.

The promise made by the Almighty to His children in Old Testament times we hold to be valid still today:

> "If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land." (II Chronicles 7:14)

As president of the National Council of Churches, on authority of its General Board, I call upon all of our churches to encourage appropriate observance of Independence Day. We urge that people in every community come together that they may worship their Maker and solemnly commemorate the historic principles by which our founding fathers established our great Republic.

On these occasions, in this centennial year of the birth of Theodore Roosevelt, we might well remember his admonition to Americans:

> "The Declaration of Independence derived its peculiar importance not on account of what America was, but because of what she was to become. . . . The duties of American citizenship are very solemn as well as very precious, and each one of us owes to himself, to his children and to all his fellow-Americans to show that he is capable of performing them. . . . It ought to be axiomatic in this country that every man must devote a reasonable share of his time to doing his duty in the political life of the community."

In this spirit, such convocations should be dedicated to a humble appraisal of our privileges, blessings and duties as a nation. They should not be exploited, as has sometimes been the case, for purposes of belligerency and national vanity. They should encourage responsible citizenship on the part of all, and special understanding by Christians of their contribution to the building of political processes conducive to human welfare and freedom.

The Fourth of July should be a day of gratitude, reminding us of the noble inheritance we have received from those who lived before us, and of the costly sacrifices that have been made both on the field of battle and in the vocations of civilian life, in behalf of the doctrine that all men are created free and equal. Let us eradicate from our national life all that is contrary to that doctrine, whether it be racial, religious, or economic injustice.

It should be a day of contrition also — a time when we recognize our share of the common guilt of nations for the war and strife that have beset our generation. At the same time that we face realistically the treachery and duplicity of global powers that would destroy everything we know of freedom, we would call for a re-examination of all trade and armament policies of our own that might lead to international fear and misunderstanding, lest we trust too much in the weapons of the flesh and not enough in the armor of the spirit.

Above all, we would charge men and women in every walk of life to dedicate themselves personally and collectively to holy living, turning from the insobriety, obscenity, and carelessness of conduct which mar our good name among the nations. Especially would we appeal to the churches to re-energize the religious faith of the nation, so that once again there may be established in every home a family altar, where fathers and mothers and children may bow daily before the God and Father of our Lord Jesus Christ in supplication for the land that we love. Let it be our prayer that there may be fostered among our people the spirit of true religion, and of patriotism at its noblest and best, so that the glories of America's cities and countryside alike may "gleam undimmed by human tears."

New Hope in ASIA

The Christian Technical Assistance Story

SOSHICHIRO SASAKI—former World War II kamikaze pilot, now a technical expert with Japan Church World Service, lectures to poor rice farmers regarding benefits of switching to dairy farming.

By FLETCHER COATES

Hunger, homelessness, disease, squalor, wretchedness. All languages are rich in the words that spell out the meanest conditions of man.

Mercy, charity, love—just a handful of words are at our command to define what it is that impels people to help others, to try to wipe out evils that cause need and the terrible hurt that goes with it.

The language has yet to be invented that can begin to tell of the spread and the depth of human want and misery in many parts of Asia. And there is no real way to tell why devoted men and women in the churches are giving their lives to the struggle against this misery.

What they are doing, how they are doing it—there are stories here, ways to tell them, and a multitude of reasons for telling them.

The sketches that follow are based on notes from a recent Far East trip the writer took with Dr. R. Norris Wilson, executive director of Church World Service. They are about people who are pioneering in a new kind of church-supported assault on human need—Christian technical assistance, which means, essentially, helping people to learn to live for a better tomorrow.

* * *

SASAKI

In Japan, in the marginal farming country of northern Honshu where winters are long and summers too brief for good rice yields, Sasaki moves among the people with a message—and a supply of clover seed.

"Ours is a natural dairy country," he tells the farmers whose families often go hungry because of sparse crop yields. "Switch to dairying," he says, "and make a good life for yourselves and your families. Let me show you how."

Virtually single-handed, Sasaki is transforming the landscape of a whole district, the country where he was born and grew up. He is changing the lives of impoverished farmers. He is spreading hope and purpose wherever he goes.

Lean, trim, younger-looking than his 36 years, Sasaki packs village school and church halls for his nighttime talks on better farming for a better life. He smiles often, he stresses his points with chalk on a blackboard. He is a good teacher.

Many of his best "students" are repatriates from Manchuria, settled in Iwate district by the government when they returned after World War II because the semi-barren land was available and there was nowhere else to place them. Some knew nothing about farming when they came. Eagerly they want to know more about dairy farming, and when they are ready to convert their stony fields, Sasaki is ready with the clover seed, made available through CROP, agricultural aid arm of Church World Service. Daytimes he is out in the fields with the farmers, helping them plant the clover, checking on the care of the cattle that, in some cases, were shipped from the United States by the Heifer Project.

"We're making progress," Sasaki says, "It ought to be faster—and perhaps it will speed up as soon as we get our livestock demonstration center."

Just recently, Sasaki became full-time Christian technical director for Iwate, on the staff of the Japan Christian Council. His salary is guaranteed by Japan Church World Service, which will also foot the major cost of the new demonstration center that will be a much-needed breeding station as well. Before this, the work had been pretty much a lonely struggle for him.

Many times, Sasaki relates, farm people ask him why he does this work so freely and tirelessly, why he cares. His answer is simply that he is a Christian, and if they wish to know more about his faith he sits down and talks with them about it.

Sasaki's own story deserves book-length treatment. In World War II he was a kamikaze or "suicide" pilot. Before he ever received orders to fling a plane, its bombs and himself at a U. S. target, however, he was rushed to a hospital with back injuries and a punctured lung, suffered in a crash landing during a reconnaissance flight. Tuberculosis set in. Because the doctors felt he would never recover, and because his bed was needed for emergency cases, he was allowed to go home to his young wife.

For two years he lay close to death. During sleepless nights he would sometimes read a pamphlet on Christianity he'd picked up at the hospital. One day he asked his wife to buy a Bible, and he read that. Without medical help, he began to gain his strength back, and as soon as he could walk again, he and his wife went to the Christian church in the town and joined it. Fully recovered now, Sasaki became a full-time youth worker in his church. He helped raise

funds to build another church. He wanted to serve in wider ways. He remembered his earlier training in agriculture at Tokyo Agricultural College and, encouraged by U. S. missionary Paul Gregory, of the Evangelical and Reformed Church, he returned to the college to study dairy farming. He was determined to help Japan's poorest people, the farmers.

It was not easy. The Sasakis had one child now, and Mrs. Sasaki took a job in a knitting mill to help out with the expenses. When Sasaki finished the course, the college offered him a permanent teaching post, but at Paul Gregory's urging he returned to Iwate to help his own people. It was a two-year assignment, the salary from the Christian Council was barely enough, but he took it on.

"I am glad I made this decision," he says simply.

He is inclined to give much of the credit for it all to the hardy clover from America which withstands Iwate's long, cold winters so well and makes dairy farming so profitable. Unknown in Japan until CWS sent the first experimental CROP shipments, it is proving its worth far and wide in the once-blighted area that now is green and becoming greener.

"You can call it a clover revolution," he says with a smile. But without Sasaki it never would have happened.

FRIEDL PETER (right) missionary-engineer in West Pakistan—watches threshing of wheat grown on wasteland near Lahore reclaimed with Church World Service help.

JOHN GOFF (left)—Christian technical assistance expert—displays finished leather at village tannery he supervises near Delhi, India. Built with Methodist and other U. S. church help, the tannery is revolutionizing life for the poor hide workers of Salenagar.

GOFF

In a dusty little village on a sun-scorched plain some 40 miles east of Delhi, India, a tall, red-headed Englishman leaves his one-room mud hut in the morning, strides easily through narrow lanes and footpaths, past the huts of fellow-villagers who are also begining to stir, past the little school, the dispensary and across a wide open area to a big, new brick building.

He walks in the open door—there are no locks in the village of Salenagar, not even in the new tannery. Half a dozen young men are inside waiting for him, waiting for John Goff to flip the power switch that will signal the start of another day's production of the tanned hides that are bringing an unheard-of prosperity to the people.

"No, we'll not be able to make these people rich," John Goff tells visitors who seek him out to learn his story. "But in time the tannery will mean better clothes, nourishing food, better medical care, a fine school perhaps—and hope for tomorrow."

As long as Salenagar can remember, the menfolk have been preparing cattle hides for the tanneries in Delhi. Soaking in lime pits, slow scraping by hand, careful drying in the shade—after the long, long process the men would load the hides on ox wagons, take them to the city and return with a few annas for their labor. It was not strange that Salenagar and its people remained poor.

Then came the tannery, and with it John Goff. Shortly things began to change. The hides stayed in the village to be tanned, and the men received better prices, 25 per cent and higher, for their work. Moreover, young men stayed home, to be trained to run the tannery machines and earn good wages. The people began to realize that Salenagar was no longer just another poor village. Government experts came to talk with John Goff, to study the tannery plan and how it was revolutionizing life in Salenagar. They went away, full of ideas to duplicate the program in other villages throughout India.

The tannery was built as part of the village extension program of the Ingraham Institute at nearby Ghaziabad. Under the vigorous direction of young Henry A. Lacey, the long-established Methodist center trains young people to be machinists, modern farmers, musicians, woodworkers and tailors, and gives them a general education besides. Importantly, it extends its work through

(*Continued on page* 12)

THE PROMOTION OF PEACE

Director of Commission of the Churches on International Affairs discusses nuclear proposals in light of "moral acceptability" and "political feasibility."

By O. FREDERICK NOLDE*

A CRITICAL question of the hour is whether existing relations between our divided world offer a sufficiently favorable opportunity for shifting the dominant emphasis from the prevention of war to the promotion of peace. I recognize that positive action to provide economic and technical assistance, to protect human rights and to advance dependent peoples to self-government or independence has both immediate and long-range bearing upon the promotion of peace. Yet the fact that the major expenditure of money and resources in international relations is directed toward defense and the prevention of war is indisputable.

My question about the shift of emphasis to the promotion of peace is therefore primarily concerned with the possibility of reaching such agreements as will widen the area where conflicting parties can work together. A highly significant step in this direction is to be found in the recently signed pact between the United States and the Soviet Union for exchanges in cultural, technical and educational fields. However, the crucial nature of present developments seems to justify concentrating upon the question of nuclear testing and disarmament.

Christians are concerned with the whole of life. They are not only affected by every international problem but they have a responsibility to make judgments in the light of their faith and conscience. In order to make the moral principles of Christianity relevant to particular issues, the issues themselves as well as possible lines of action must be understood. While convinced that there is a moral justification for the considerations I am advancing, I allow that each of the propositions must be tested on grounds both of its moral acceptability and its political feasibility.

The Yale Statements, adopted last August by the Executive Committee of the Commission of the Churches on International Affairs and the World Council's Central Committee, represented an agreement among church leaders who had come to the meetings with differing points of view. Therein the cessation of atomic tests was taken as important in itself, but essentially as a means to break the disarmament deadlock. The various components of disarmament, such as halting production and the like, are interrelated and interdependent, and the main emphasis is placed on the importance of securing an inclusive disarmament agreement.

If persistent negotiations fail to produce such an agreement, the risk of halting tests for a trial period is held to be justified in the hope that others will do the same, a new confidence be born and the foundations laid for more reliable agreements. The statements were premised on the view that "the main concern must always be the prevention of war itself, for the evil of war is an offense to the spiritual nature of man. But since any war carries increasing danger of becoming an atomic war, this task makes the prevention of atomic war, which shocks the conscience of mankind with a peculiar repugnance, all the more imperative."

A confident appraisal of Russia's announced decision to discontinue nuclear tests is impossible at the present time. It is true that, in announcing its decision immediately after the completion of a series of tests, Russia has the advantage of most recent testing information and would not normally conduct further tests for some months or a year.

While adequate appraisal of Russia's decision must await the test of time, the fact that the decision was announced cannot be ignored and should not be taken lightly. It poses the searching question: How can the Soviet Union's announcement be utilized in a manner which will balance responsibility for peace and security with responsibility for progress toward disarmament?

I cannot escape the conviction that the United States and Allied governments made an inadequate response to Russia's announcement about the cessation of nuclear testing. They did not find a way sufficiently to capitalize on the opportunities of the moment. Appreciating their commitment to proceed in a responsible manner and without ignoring for a moment the propaganda aspects of the Soviet move, I neverthless hold that the response of the U.S. and Allied powers has been too negative.

In exploring possible action at this time, we should first look at the disarmament program which the United States, the United Kingdom, France and Canada formally proposed in the U.N. Disarmament Sub-Committee. The essential features of the joint proposal were endorsed in a U.N. General Assembly resolution adopted by a vote of 56 in favor, nine against, and 15 abstentions. A brief description of the proposal was given by a representative of the United States at the Twelfth Session of the United Nations General Assembly, as follows:

> "We will suspend nuclear tests for an initial period expected to be two years but also subject to further extension, provided you, the Soviet Union, agree on establishing an effective inspection system, air and ground; on stopping production of fissionable material for weapons purposes and reducing present stocks; on starting outer space missile control; and on reducing armed forces."

In commenting on this proposal, Ambassador Henry Cabot Lodge in an address before the Indian Council of World Affairs in New Delhi on February 14, 1958, stated:

> "If this proposal is carried out, the very first thing that will actually happen will be the stopping of all nuclear tests everywhere in the world. All the other steps in the program, including the ban on making nuclear weapons, are to take place at later stages."

These words of February 14 seem to mean that the United States is still ready to agree to the immediate cessations of nuclear tests everywhere in the world the moment Russia formally agrees to move forward on a disarmament program which will include the various items that have been specified. To get the full picture, we must add that the Soviet Union has rejected this proposal and has in fact refused to meet with the Disarmament Commission, even though the Commission was enlarged from 12 to 26 members in order to make it more representative. It seems to me important that we should understand the extent to which the United States' position has been liberalized since the spring of 1957. Nevertheless, I am convinced that the United States is now called upon to make a more affirmative response than it thus far has made to

*Abbreviated from an address delivered at the Tenth Anniversary of the U. S. Conference for the World Council of Churches.

Russia's announced decision to stop nuclear tests.

The issues involved in nuclear testing and disarmament are of vital and obvious concern not only to governments but to every individual person. Allowing that information about the technical, scientific aspects and the strategic governmental aspects of the problem is not fully available to the layman, I nevertheless contend that the issues should be publicly and widely debated. As a contribution to that debate, I venture to put forward a number of propositions.

Before doing so, it may be helpful for me to indicate briefly what seems to be a major difference between the approach of the Soviet Union to disarmament and that of the United States and related powers. Most simply put, the Soviet Union seeks to proceed by declarations and verbal fiats whereas the United States and its Allies insist upon agreements which are verifiable by international inspection and control.

The propositions to which I now turn are to be considered neither as exhaustive nor as mutually exclusive, and various combinations are possible. They are intended to serve as a basis for discussion with a view to finding the way in which present opportunities can be most fruitfully utilized and present needs most effectively met.

1. *The Pacific Tests*

We face the situation where the United States announced its intention to proceed with the nuclear tests in the Pacific. This decision was exceedingly serious—in regard to the weighty factors of world opinion, in its import for the disarmament deadlock and even in its possible consequences for health. Such a decision carries with it a heavy responsibility. Let me suggest the minimum requirement which in my judgment the United States is called upon to meet.

The decision to conduct the tests in the Pacific should be regarded as flexible and alterable. If unremitting and continuing study produces a revised estimate of the importance or necessity of any part or all of the Pacific series, or if the Soviet Union at any time gives reasonable evidence of its readiness to proceed with a sound disarmament program, the United States should be prepared to limit or halt, or forego the tests.

It is important that my proposition should be clearly understood. It is not premised upon the Soviet Union's unilateral, conditional declaration to stop testing. It is grounded in the concept of national responsibility to the world and I believe it is freed from political naivete by two considerations:

In the first place, Russia is called upon to give reasonable evidence of its readiness to proceed with a sound disarmament plan. One way in which the Soviet Union can do this is readily at hand.

The United States, the United Kingdom, France and Canada, in their joint proposal, have indicated their readiness to stop tests under international inspection as soon as the Soviet Union formally agrees to start on a real disarmament program under the United Nations, including the establishment of an effective air and ground inspection system, stopping production of fissionable material for weapons purposes and reducing present stocks, outer space missile control and reduction of armed forces. This proposal was in substance endorsed by 56 members of the United Nations with 15 governments abstaining. It seems to me highly important that the offer here made has not been withdrawn and its terms should, therefore, be honored.

If the relevance of the joint proposal to the present situation were publicly declared, the world would be given dramatic evidence of the sense of urgency with which the United States and Allied powers seek sound disarmament and of the calculated risk they are willing to take to break the current impasse. The evidence would be more conclusive if the joint powers were prepared to break the "package" by initially selecting only those items on which agreement is more readily to be expected and to allow the greatest possible flexibility for negotiating agreements on the selected items. The announced relevance of the joint proposal, in its original or modified form, to the present situation would test the integrity of Russia's announced decision to stop nuclear experiments. Rejection by the Soviet Union or refusal to work through the United Nations, if such a statement were publicly made, would at least clarify the Soviet initiative.

In the second place, the decision to conduct the series of tests in the Pacific should be reversed if continuing and unremitting study produces a revised estimate of the necessity or importance which attaches to any or all of the tests. While scientific and technical information is not fully available, it seems relevant to raise the question whether the possibility of developing a "clean" nuclear bomb justifies continued testing. If the fusion process is used, will "cleaner" bombs actually have less adverse effect upon health than the equivalent fission bomb? Will a "cleaner" bomb, if it is developed, be a greater deterrent to the Soviet Union on grounds that its use would be more acceptable to the public conscience; or is it to be anticipated that Russia would use "dirty" bombs in response to any nuclear weapons and that therefore no greater deterrence is provided?

In order that there be no misunderstanding, let me state unequivocally that, in my view, the cessation of testing is only a part, perhaps a small part, of the total disarmament problem.

To work for the cessation of testing and to stop there would be immoral. The objective of trustworthy disarmament must be steadily sought. Any tests that are conducted meanwhile must have clear justification. In the absence of such justification, the cessation of tests, if properly brought about, could contribute to greater mutual confidence and to foundations for more reliable agreements—or, at the least, to the moral defenses of the free society and to some of the pre-conditions for sound agreements.

II. *A Cut-off Date for Testing*

An agreement should be sought among the nuclear powers to fix a date beyond which no further nuclear weapons tests shall be conducted, with provision for inspection under the United Nations and with the understanding that any tests conducted prior to the cut-off date shall be subject to international observation under the auspices of the United Nations.

III. *Testing under the United Nations*

An agreement should be negotiated to establish a nuclear test agency under the United Nations to which all nuclear powers shall report proposed tests and which shall have the authority to determine the kinds of tests which are permissible and to observe the tests which are approved.

IV. *Testing Agreement between United States and Allies*

The United States and its Allies should seek a "regional" agreement for sharing nuclear resources under such provisions for inspection and control as would be feasible and adequate on a world scale when sufficient confidence has been established.

V. *Advance Technical Studies*

Very often the most difficult problems of international agreements are tackled at the outset, with the result that little or no progress is possible. President Eisenhower has proposed that the Soviet Union, preliminary to a broad disarmament agreement, should cooperate in technical studies without prior commitment to the acceptance of their findings. This suggestion merits full encouragement and support. The underlying principle has wider application and all possibilities should be explored.

In view of the new dimensions of danger in a missile age, outer space should become the domain of the United Nations. I suggest that the United

(*Continued on page* 14)

The Years After Sixty-five?

A 92-year-old resident of Pilgrim Place, Claremont, Calif., is absorbed in making shell ornaments for the Festival bazaar.

By Elsa Kruuse

HOW "golden" the years after 65 will be from now on for the 15 million Americans who have passed that milestone has become one of the foremost concerns of the nation's sociologists, economists and the medical profession.

Yet despite the numerous professional studies, seminars and civic projects currently dealing with our senior citizens, the majority of the nation's church people are still thinking of the problem in the sentimental terms of 50 years ago. At least, so says a prominent social worker in one of our large cities.

Certainly such a statement will not go unchallenged by all those who think immediately of the hobby programs, visits to shut-ins and social clubs for older people carried on by their churches. Others will hurry to ask: And what about the million-dollar older people's homes several of our denominations have been supporting for years?

But the fact remains that of the 316 state and city councils of churches with paid personnel, affiliated with the National Council, only eight conduct a separate ministry to the aged or have a committee to serve older people—and two of these committees were formed just this year.

In many other state and local church councils, on the other hand, practical programs and services for the older person are carried on by council committees on social education and action, Christian social relations, pastoral care and family life or through a "ministry to special groups."

When he announced last month that the Lansing (Mich.) Area Council of Churches had set up its first Committee on the Church and Older People, Rev. Henry S. Date noted that the increasing size of the older group of citizens confronts the churches today with a double-barrelled challenge. First, he said, is the volume of social and spiritual needs to be met, which no other generation has known. Second, is the potential leadership and service which this large group of citizens has to offer to the churches and the community. And Mr. Date, who heads the department of Christian Missions of the Lansing Council, cited U.S. Census figures showing that 8.4 per cent of all the people in the United States today are 65 years old or over. (Eight of them, all over 90 years old, are members of

Devotion makes up for lack of nimble fingers and the work gives a feeling of usefulness.

"Ecclesiastical hotrods" like these give the retired ministers and missionaries a greater feeling of independence.

the West Medford, Mass., Congregational Church.)

The fact that this total is expected to reach 15 per cent by 1980 has caused such concern among professional welfare workers and gerontologists that the first National Conference on the Aging ever held in this country was called in 1950. Six years later, President Eisenhower set up a federal Council on the Aging which he charged with reviewing present policies and programs.

Impetus to the churches' understanding of the problems of serving the older person was provided by the first National Conference on the Churches and Social Welfare which was called in November 1955 by the National Council of Churches. At that time, 2,000 church leaders assessed the total welfare resources of the churches, including their programs for older people, many of which have since been expanded as a result.

Since then, too, numerous conferences and institutes on the subject have been sponsored by church councils independently or in cooperation with ministerial associations, community agencies and universities. Such was one held last November in Florida at which Dr. Paul B. Maves of Drew University Theological Seminary was a leader of five institutes on the Church and the Senior Citizen. Dr. Maves is co-author with J. Lennart Cedarleaf of *Older People and the Church,* which has become a text on the subject. Other recent interdenominational conferences and workshops include those held by the Church Federation of Greater Chicago and the Northern California — Nevada Council of Churches.

Housing, hobbies and health are always three main areas of study at all these meetings. In the first category, some startling facts were brought out last month at the first national conference on homes for the aged ever held by the U.S. Department of Health, Education and Welfare in Washington, D.C. Directors of Protestant, Roman Catholic and Jewish nursing homes learned that there are only 25,000 homes for the aged in the nation, 91 per cent privately operated, which care for 450,000 elderly persons whose average age is 80. Of these, about 700 homes are supported by Protestant churches or agencies.

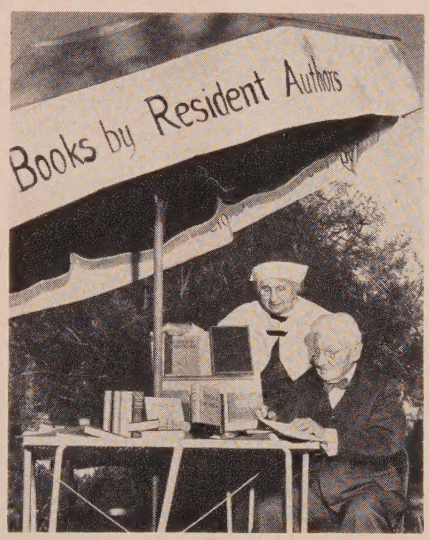
However, many older people are, in effect, "inmates" of these institutions, said one report at the Washington meeting. Neither ill nor senile, they are often "put away" by families who may not have room for them or who do not want to carry the responsibility for their older relatives.

This is where the churches must take over, says a report from the recent Family Life Clinic in Indianapolis, Ind., conducted by that city's council of churches: "Even when adult children do feel a sense of responsibility, they are often unable to meet the material and emotional needs of older family members." The church, of all institutions, the report continues, should be the first to provide the vital needs of the aging for companionship, respect and the productive use of leisure time, while also being a source of skilled counseling help.

Senior Citizens' Clubs and centers, such as the new center for all faiths and races in Schenectady, N.Y. made possible by a gift from the Troy Methodist Conference, and a proposed center in New Haven—the first in Connecticut—which will have church support, will help fill these needs.

Another example of accepting this challenge to the churches is the work of the Senior Citizens' Committee of the Oklahoma City Council of Churches of which Dr. John De Vore is chairman.

(*Continued on page* 27)



Dr. Loyal L. Wirt, 94 authographs his latest book for the Festival bazaar.

The Evangelical Lutheran Good Samaritan Society of the American Lutheran Church has acquired 419 units of this 805-unit housing project at Hastings, Neb., to provide homes for aged persons living on social security and old-age pensions.

Outlook Survey Shows:

One-third of a Billion for Overseas Relief

Total gifts from all religious faiths to aid distressed in other lands probably much greater than $299,000,000 reported.

By HELEN BUCKLER

BETWEEN a quarter and a third of a billion dollars were given last year by members of the three great religious faiths in the United States to aid the hungry and distressed peoples of the world.

A first-time survey just completed by the NATIONAL COUNCIL OUTLOOK places the total of 1957 overseas contributions of religiously concerned persons to the suffering men, women and children of other lands at a conservative $299,146,-961.

Even this huge figure is incomplete. It was only possible in the time available to get reports from about 17 of the largest Protestant denominations. There are 250 denominations and sects in American Protestantism. Many of those who did report did not include costs of collecting and administering funds.

Nor was any attempt made to arrive at the amounts spent by foreign mission bodies of the churches on medical, welfare, educational, agricultural and other scientific aid for the benefit of the underdeveloped countries. Point IV is an old affair with the missionaries. The very earliest evangelists of the faith found they had to feed, clothe, heal and educate before they could preach. The first World War and the urgent human problems that followed in its wake gave further impetus to that trend.

Today, with most of the preaching being done by national pastors and with "self help" the ideal goal, as much as 75 per cent, even 90 per cent in some cases, of mission money sent abroad by some of the largest denominations goes not for evangelism per se, but for literacy work, health education, agricultural and other technical aid, village and community work, hospitals, schools and so on.

In such fields as agriculture, engineering, medicine and teacher training, church-founded colleges and universities abroad have often provided the only specialized educational opportunity for an entire country or region. Among these, points out a recent study on "The Art of Overseasmanship" (Cleveland and Mangone, editors, Syracuse University Press, 1957) are Athens College, the American Agricultural College at Salonika, Robert College, the American University at Beirut, Doshisha in Japan, Yale-in-China, and numerous others which have been the source of important trained leadership. Charles Malik, Jimmy Yen, Kagawa, Syngman Rhee and Carlos Romulo all had part, at least, of their education in American church-founded institutions.

In a recent study of "Technical Assistance by Religious Agencies in Latin America" (University of Chicago Press, 1956), James G. Maddox estimates that from $8 to $10 million of a total missionary expenditure of $20 to $25 million made in Latin America by 66 religious agencies (40 Protestant, 24 Catholic, 2 miscellaneous) in the years 1949-51 went for technical aid, with a field staff equivalent to 2,100 full-time people. Of all the religious agencies operating in Latin America, says Maddox, 38 per cent were primarily concerned with general education, health, agriculture and social service programs. The churches, he said, were giving three times the manpower put in the field by the U.S. Government and spending half as much money.

In 1955, the number of Protestant foreign missionaries sent from the United States and Canada reached an all-time high of 23,432—an increase of 25.6 per cent over 1952 and twice the number of the post-depression year 1936. The largest group, 1,711, were sent by a denomination which no longer has a single person in the field who is purely an evangelist—all are specialists in some needed service: health, medicine, education, agriculture, social welfare, technical aid or administration.

In this same year, 1955, reported Protestant mission spending overseas totalled $100,000,000. Dr. Frank W. Price, director of the Missionary Research Library, estimates that when the figures for 1957 are in they will go at least 20 per cent higher, to a total of $120,000,000. Of this amount, a conservative estimate, according to Dr. Price, would place 50 per cent of this money in the category of spending for social welfare and edu-

Korean mother and children leaving a clothing and food distribution near Seoul.

cation, medical and health care, agricultural and technical aid, with the aim of helping the helpless to help themselves. This being true, it is proper to add $60,000,000 to our 1957 total, making it $357,649,057.

And still even this figure is incomplete, since in addition to the overseas work of Catholic Relief Service, noted in the table at right, the Society for the Propagation of the Faith also carries on a large overseas charitable program. The Society maintains 3,400 dispensaries 1,900 orphanages, 280 homes for the aged, 219 leprosaria, 51,100 schools—in all 58,000 works of mercy aiding 65 million aged, sick. orphans and lepers each year in Asia, Africa, the Americas, Europe and Oceania. No cost figures are available for this vast work, but it should be remembered in any estimate of total overseas giving on the part of the religious people of America.

Nor can we omit the enormous task of bringing to this country and resettling here the persecuted and uprooted who could not be helped in any other way. The churches brought in as many as the laws of the country would permit and gave them fellow love, shelter and work. During the ten years 1947-1956, it is estimated that the following numbers of men, women and children found safety and new homes here through church and synagogue aid:

Through Jewish aid	140,464
Through Roman Catholic aid	210,000
Through Protestant aid	150,000
Total	500,464

There is not one continent and scarcely a single country in the world where the religious people of the United States do not send their compassionate dollars and unselfish personnel. Nor is there any disaster, natural or man-made, they do not attempt to assuage. Wherever floods and famine, war and refugee flights occur the churches rush in. The present program of aid in Asia had its inception in church aid in the great China famine of 1920-21.

As far back as World War I, points out "The Art of Overseamanship" already mentioned, the Salvation Army, the American Friends Service Committee and the Ambulance Units helped Europeans understand the climate of American humanitarianism and World War II relief left an even greater impact. In the fall of 1957 the rush of Hungarian refugees to Vienna was initially met by Protestant, Catholic, Jewish and non-sectarian agencies on the spot or nearby. It took governments several weeks to get moving. In Ethiopia, decimated by totalitarian occupation, Brethren, Mennonite and Quaker teams have at times since the war sup-

(*Continued on page 22*)

1957 Gifts From All Religious Faiths For Overseas Relief and Rehabilitation

I.—PROTESTANT CHURCHES AND AGENCIES	CASH	$ VALUE OF GOODS AND FOOD IN KIND	TOTAL
Assemblies of God —			
Foreign Service Committee	$ 87,074	$ 70,749	$ 167,680
Baptist:			
American Baptist Convention	.....	(5)	182,380
Southern Baptist Convention	.....	.....	92,494
Baptist General Conference of America	.....	.....	11,800
Northern American Baptist General Conference	.....	.....	34,009
Brethren:			
Evangelical United Brethren Church	.....	(5)	82,150
General Brotherhood Board of Church of the Brethren, including Brethren Service Commission	.....	(5)	347,845
Christian Churches (Disciples of Christ), International Convention	.....	(5)	370,911
Church World Service	1,155,931(4)	34,506,113	35,662,044
Congregational-Christian Service Comm.	.....	(5)	812,517
Episcopal, National Council of the Protestant Episcopal Church	.....	(5)	753,091
Evangelical and Reformed Church (World Service)	691,052	(5)	691,052
Greek Archdiocese of North America	.....	(5)	400,000
Hungarian Reformed Church in America	.....	.....	50,000(3)
Lutheran World Relief and Lutheran World Action (including Missouri Synod)	.....	.....	18,100,000(1)
Mennonite Board of Missions and Charities	19,433(6)	.....	19,433(6)
Mennonite Central Committee	370,761	910,348	1,281,109
Methodist Church	.....	(5)	1,124,266
Moravian: Moravian Church	.....	(5)	7,026
Czech-Moravian Brethren	.....	(5)	2,689
National Association of Evangelicals, World Relief Commission	130,359	446,434	576,793
Presbyterian:			
Presbyterian Church in the U.S.A.	1,320,364	(5)	1,320,364
Presbyterian Church in the U.S.	251,414	(5)	251,414
Reformed Church in America	.....	(5)	100,790
Seventh Day Adventists, General Conference	294,677	275,000	569,677
United Church Women	61,694	(5)	61,694
American Churches to World Council approximately	1,163,093(7)	.....	1,163,093(7)
TOTAL PROTESTANT GIVING	$ 5,545,852		$64,236,321
II.—OTHER SERVICE AGENCIES			
American Friends Service Committee	.....	.....	3,821,071(1)
Salvation Army	.....	.....	467,197(1)
Unitarian Service Committee	47,802	317,338	365,140
Universalist Service Committee	.....	166,000	166,000
Young Men's Christian Association	.....	.....	1,603,334
Young Women's Christian Association	223,844	.....	223,844
III.—ROMAN CATHOLIC RELIEF SERVICES—			
National Catholic Welfare Conference	2,353,306	123,239,233	125,592,540
IV.—UNITED JEWISH APPEAL AND 17 BENEFICIARY AGENCIES	102,671,514	.....	102,671,514(2)
GRAND TOTAL			$299,146,961

(1) Includes surplus foods and goods in kind. Separate figures not available.
(2) Estimated figure — American Jewish Yearbook 1958, Vol. 59.
(3) Estimated by Bishop Zoltan Beky.
(4) Other than income from denominations. Denominational giving, including amounts given CWS, is reported under each denomination.
(5) Certain denominational giving in kind is serviced by CWS and reported under CWS.
(6) In addition to expenditures through Mennonite Central Committee.
(7) Transmitted to World Council's Division of Inter-Church Aid thru CWS.

New Hope in Asia

(*Continued from page* 5)

village rehabilitation programs far and wide, with the added support of funds from Church World Service and other U. S. church agencies.

John Goff was brought in early on the tannery project. With half a lifetime behind him in the commercial tanning business before he got into Christian village work, he selected the site for the Salenagar project, laid out the plant plans, and supervised construction from the first. Water was essential, and he drove a tubewell 150 feet down to get it. He designed machines and had them hand-tooled in Delhi engineering plants.

"Our worst problem was planting the Diesel power engine firmly enough in the loose, alkaline earth so that it wouldn't shake the whole tannery when in operation," he recalls. "After many experiments that failed, we dug a deep pit, lined it with thick concrete walls, made a concrete pedestal for it in the center, and there hasn't been a vibration since."

"Notice the underground power shafts that eliminate overhead belts and accidents," he says proudly. "Government people are copying this idea in the plants they're setting up elsewhere."

A bachelor, John Goff lives almost monastically, the only Westerner in Salenagar.

"I was born in Madras," he relates. "My parents were English. I went into the leather business, managed a tannery, and gradually grew more and more disgusted at the heavy profits the tanneries squeezed out of these village hide workers. In all Christian conscience I couldn't stick it. Now I am doing this, and I am happy."

But there is much that John Goff has yet to do at Salenagar.

"We want the people to take over the tannery and run it themselves in time. But it takes training, and a lot of education to persuade the people to work together. Every last villager is an individualist and cooperation is an alien idea," he says.

"Look at those lime pits," he continues, pointing to a score and more of separate small pits where hides are soaked. "Each is owned separately. Each is too small to soak a whole hide evenly. Just tonight, after a year's talking about it, the men are going to hold a meeting and vote on having a single big pit where the soaking can be done cooperatively. You have no idea what a revolution this will be in their whole way of life. Let's hope they vote Yes."

He turns back into the tannery and shows a young trainee how to make an adjustment on the buffing machine.

"It may be a dream, but I see plants like this one in hundreds of poor villages in India, owned and operated by the people themselves, giving them work, good incomes, better standards, a chance at decency and dignity as human beings," he says. "I want to do my bit to help make it all come true."

PETER

Elsa and Friedl Peter are Swiss. Raised in Tibet where their parents were Moravian missionaries, educated in Europe, they now serve as missionaries in West Pakistan, representing the foreign missions board of the Anglican Church in Canada. They work closely with the West Pakistan Christian Council.

"How ecumenical can you get?" Friedl laughs as he tells you about his work.

Through the Peters' Technical Services Association, which receives important help from U. S. churches through Church World Service grants, Elsa Peter directs a women's embroidery program that is helping to provide income in impoverished villages that scarcely ever see cash from one month to the next. And Friedl works with the village men.

"There are no poorer villages in all Asia than the villages in West Pakistan," Friedl says, "and the poorest of them all are those where the Christians live.

"Before partition created Pakistan out of British India, the rural Christians had plenty of work to do on the farms. When the Indian Moslems arrived in the great population swap ten years ago, they were thrown out of work, forced to survive on sub-standard soil and all too often cut off from education and work in the cities.

"It is a terrible problem still, and we missionaries are doing what we can to give them a future."

Ruddy, stocky, fluent, Friedl Peter is an engineer by profession.

"What good is it to plug away at making a living, even if it's a good one, when there is so much that must be done for people," he says when he recalls his engineering experiences as a young man in Switzerland and Germany. He came to Pakistan to help, and soon his name was legendary. Hardly a village had a water supply. With joint church and government backing, he built a tubewell drilling rig, constructed a trailer for it, got a truck and traveled the length and breadth of the countryside, digging wells in days that would have taken months if dug by hand the old-fashioned way—if dug at all. He brought life and health-giving water to more than 200 villages before his contract ended, and in the process helped to eliminate diseases caused by germ-laden water from muddy streams that used to be the source of supply. The wells meant water all through the drought spells that hit the region every year. They also meant irrigation water for crops that would have withered in the scorching heat.

Friedl Peter still bores water wells occasionally, but today he's helping farmers reclaim salt-poisoned soil so that they can grow crops in it and feed their families. Many of Pakistan's Christian villages are situated on land that used to be the bed of a pre-historic salt sea. The alkaline salts have worked their way up to the surface, and the land is bleached and dead. Wheat, rice and other life-giving crops are stunted if they grow at all.

To demonstrate how the land can be reclaimed, Friedl Peter has taken over a large tract of several hundred acres, lying a few miles north of Lahore, former capital of the Punjab. There he has built a pumping station that diverts water from a nearby river into a maze of high-banked ditches. With the water he washes the earth free of its salts, repeating the process until the fields are ready for planting.

In two years, with tragic interruptions that almost ruined the whole project, he has developed prospering wheat fields that once were near desert. And he is almost ready now to resettle an entire impoverished village on the fresh, fertile land and enable its people to live again and enjoy the fruits of their work.

Two devastating floods nearly destroyed the project. Sweeping a path of ruin before it, the Ravi River first burst from its banks in 1955, and washed away soil, half-grown crops—everything but the pumping station and the sturdy brick farm buildings that housed the workers and the equipment that came from America through Church World Service and other interested agencies. Another start, and another flood, repeated the process the following year.

The Ravi had never flooded before, and it may never overflow again. However, the government is planning to set up controls that will save the project should it ever be threatened again.

"Of course, I felt discouraged," Friedl Peter recalls, "especially after the second blow. But we had no choice—just to start over again. Now we are ready to reap some benefits."

The benefits will all belong to the dispossessed Christian farm workers who, when they move onto fertile land they can call their own, will be able to live again.

Exhibit hall.

Protestant Pavilion.

Organ lent by flood-damaged church.

PROTESTANT PAVILION AT BRUSSELS FAIR

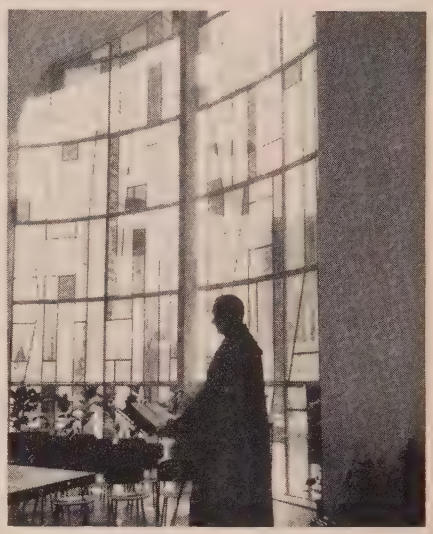
A venture "built on faith" is an appropriate description of the Protestant Pavilion at the Brussels World's Fair.

It became a reality because three years ago a group of Belgian Protestants led by Pastor Pieter Fagel felt that the non-Roman Catholic churches of the world should be represented at the Fair. Because Protestantism in Belgium is a tiny minority they feared they could not hope to bring this about, but churches of eleven nations came to the rescue and contributed $127,000 for a Pavilion.

The building of glass and aluminum close to the giant Atomium, consists of a circular chapel and an exhibit hall which doubles as a meeting room. It is dominated by a 65-foot pylon topped by three small crosses.

Churches and individuals in the U. S. have given some $65,000. An additional $35,000 is being sought.

Co-chairmen of the International Christian Committee for the Brussels World's Fair, with an office at 156 Fifth Avenue, New York, are Mrs. T. O. Wedel, Washington, chairman of United Church Women, and Charles C. Parlin, New York, a National Council vice-president.

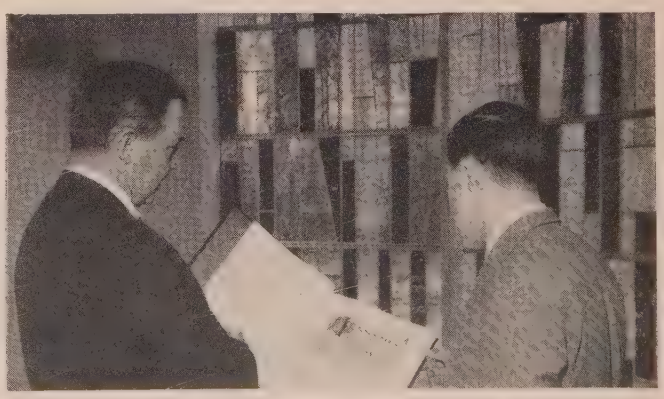


Pastor Pieter Fagel leads worship.

Literature about World Council.

Night view, showing nearby Atomium.

Services at Pavilion are well attended.



Pastor Fagel and son inspect Witness Roll.

Three Centuries of Wandering Are Ended

Russian "Old Believers" from Asia Settle in Brazil with Church Aid.

Group of "Old Believers" stops in Los Angeles enroute to Brazil from Hong Kong.

PERMANENT sanctuary has at last become a reality for the Old Believers, ancient non-conformist White Russian religious sect, largely because of effort on their behalf by the American churches.

Recently a group of 82 from the remnant of the homeless and stateless thousands who since the early 1600s suffered persecution and repeated exile in defense of their Biblical era way of worship arrived in Los Angeles by special plane from Hong Kong—the first contingent of 492 in refuge there to be brought to the New World.

Quiet, bearded men and their wives and children in colorful peasant costumes, they sailed a few days later for Brazil where a 6,000-acre tract of almost virgin land in the state of Parana has been purchased for them.

Their leader Avtonom Kulikov, 74, is the oldest of the group; the youngest is his granddaughter of two months. Twenty-four of the migrants are children. Adults range from 30 to 40 years of age.

Special ceremonies at shipside in Los Angeles were arranged by the Church Federation to wish them godspeed, with local church and civic officials and representatives of the Brazilian government taking part.

Aboard the vessel on which the Old Believers sailed were more than 60 tons of pioneering supplies—clothing, agricultural and carpentering tools, sewing machines, wire fencing, phosphates, etc. —donated through Church World Service, relief agency of major Protestant denominations.

In addition, the American churches will contribute $93,000 to assure sustenance for the Old Believers during the early months in Brazil, it was announced by Dr. R. Norris Wilson, executive director of Church World Service.

The final migration of the Old Believers results from efforts of the American Protestant denominations through Church World Service and the World Council of Churches, working in conjunction with the United Nations High Commissioner for Refugees and the 27-nation Intergovernmental Committee for European Migration (ICEM) which arranged details of transportation for the group "marooned" in Hong Kong.

To break this stalemate, Church World Service advanced $100,000 to the United Nations High Commissioner in order that the migration of the refugee Old Believers might begin, the fund to be returned when governments assumed responsibility for the program.

The Old Believers remaining in Hong Kong will come to the New World shortly to join their fellow-colonists in the Brazil settlement, with the 600 others still in the process of emerging from Red China eventually completing the migration.

The Old Believers' wanderings began when they refused to accept religious reforms instituted by the Russian Patriarch Nikon. To escape ensuing oppression, they fled to Far Eastern Russia. In 1919-20 and again in 1947, they migrated to escape Soviet persecution, first to Manchuria and then into what is now Red China. In 1951-52 Chinese communists seized their modest farms, and since then they have been straggling into Hong Kong, their total congregation depleted to an approximate 1,000.

Nolde

(*Continued from page* 7)

States and the Soviet Union should not compete but cooperate in the effort to reach the moon. This may sound fantastic, but let me say that the day must come when apparent fantasy is translated into reality. At all events, every opportunity should be sought and utilized for cooperation in less controversial areas and for advance technical studies which do not necessarily require prior commitment.

The process of seeking agreements with the Soviet Union inevitably requires negotiation with the representatives of a government whose philosophy and outlook do not inspire confidence. We cannot overlook the history of broken promises in many areas. Nor can we forget Hungary and similar tragedies. Nevertheless, negotiations must go forward and, in the process, the reluctance or, in some instances, repugnance can be relieved if criticisms are presented in a dignified and unmistakable fashion and if the agreements to be sought are self-operating or verifiable.

We must never forsake the hope that the underlying philosophy and outlook which shape action will be modified in the direction of a common morality. The manner of response to present opportunity and need will be the measure of our stature.

Christian Freedom: Its Dimensions and Responsibilities

Will be Studied by United Church Women at Eighth Assembly in "Mile-High City"

By GOLDA BADER

IN the "Mile-High City" of Denver, Colo., thousands of church women will gather October 27-30 for the 8th National Assembly of the Council's Department of United Church Women.

The assembly will draw together delegates from local and state councils of church women and denominational women's organizations, representing the interdenominational work of the women of American churches through United Church Women. Leaders and guests will be present from all over the United States and many parts of the world to search for the meaning of Christian freedom, its dimensions, its responsibilities; and to pray for the conviction, courage and persistence to strive for peace in the world; and to witness for our Christian freedom, the God-given freedom of every person.

Every church woman is invited to come to the assembly. Husbands are welcome, too.

Most of the meetings will be held in the City Auditorium.

The assembly program is to be outstanding in its scope of Christian concerns. Among the speakers will be: Rajkumari Amrit Kaur of India; Dr. Walter G. Muelder of the Boston University School of Theology; and Dr. Edwin T. Dahlberg, president of the National Council.

Rajkumari (Princess) Amrit Kaur spent three years in prison for her activities in the Independence movement. In 1945, when she left prison, she was one of India's delegates to the UNESCO Conference in London, and in 1946 in Paris. Born in a palace of Lucknow, India, in 1889, the princess was educated in England and France and became a championship tennis player in her native country. Abandoning a life of luxury to serve her people, she was a founding member of the All-India Women's Conference and has been its Social Section Secretary and President; a member of the Board of Trustees of the All-India Spinners' Association and a member of the Board of Hindustani Talimi Sangh—an educational organization—and India's Minister of Health and a cabinet member. A devout Christian, secretary for 15 years to Mohandas K. Gandhi, and a disciple, she has a deep concern for the needy and suffering.

Rajkumari Amrit Kaur

Other features of the Assembly will be the periods of Bible study with which each day will begin; a South Sea Island evening; the work groups; a reception for overseas visitors and fraternal delegates; book parties; films, citations to ten outstanding women in public life; panel discussions; exhibits; and the closing communion service at eight o'clock on the evening of October 30.

Rt. Rev. Chandu Ray, Bible leader for the assembly, is the newly elected Bishop of the Anglican Church in Pakistan. For many years he was the Pakistan secretary to the Bible Society in India. Pakistan and Ceylon. Born of a high-caste Hindu family, Bishop Ray as a youth entered the family business of book publishing. Some 15 years ago he turned to Christianity and decided to become a minister. After the partition of India and Pakistan, Bishop Ray accepted work with the Bible Society in Pakistan and has been instrumental in bringing the Gospel to millions of people. He was a delegate to the Evanston Assembly of the World Council.

A South Sea Islands evening will feature music, stage settings, artifacts of the South Sea Islands and speakers who will suggest ways in which new avenues can be opened for people-to-people contacts with women in the South Sea Islands who are beginning to play a more important role in the life of their communities. This program will highlight a new project of World Community Day which will sponsor a professional worker among women in this area, in cooperation with the South Pacific Commission.

Work groups are open only to full-time registrants, including husbands. They will meet in downtown hotels and churches on the mornings of October 28 and October 29, and will report to the Assembly on October 30. Full-time registrants will be assigned to work groups as they register. Eighty-four national leaders and consultants, men and women, have been selected for the 12 work groups of approximately 200 persons each.

Special guests from overseas, including women prominent in public service in their respective countries, will become a colorful feature of each day's program as they appear on panels, address the assembly, and serve as consultants in the morning work groups. Many of these guests will come from newly independent nations.

Ten women to receive citations for outstanding service in public life are being chosen.

Upon registration for the assembly, each delegate will receive a copy of "The Glorious Liberty," written on the assembly theme by Mrs. Theodore O. Wedel, president of United Church Women.

It is designed to bring together basic ideas of freedom in relation to Christian faith and to the problems of our day in order that church women across the country may think and pray together on a theme of tremendous significance in twentieth-century life.

On one freedom, Mrs. Wedel writes: "Freedom from fear of anyone but God is one of the glorious liberties of the Christian. We do not have to fear 'what people will say.' We do not have to fear for our position or authority or honor. We may be despised and rejected by men—but we need have no fear if we are sincerely trying to obey God. 'If He is for us, who can be against us?' "

Mrs. Jesse M. Bader is a member of the Board of Managers of United Church Women and radio and film consultant for U.C.W.

Memorandum from the desk of DR. DAHLBERG

THE Second Baptist Church of Detroit, the church in which Ralph J. Bunche was baptized in 1927, is the proud possessor of two wall paintings that stir the imagination of every visitor.

One shows the city of Detroit with Windsor, Ontario, just across the river. Above this vast metropolitan area there is the figure of Christ, weeping over the city of Jerusalem as seen dimly among the mists high over the dividing waters. Far down in the canyons of the city streets there is a lost lamb, wandering alone among the towering buildings of Detroit's downtown district. One can almost hear the cry of the Savior, "Would that even today you knew the things that make for peace! But now they are hid from your eyes."

The other picture is a mural showing a big world globe, and underneath, two empty sandals with the statement, "So send I you."

The Second Baptist Church takes the message of these two paintings seriously. Under the leadership of its beloved pastor, Dr. A. A. Banks, Jr., this great Negro church of nearly 5,000 members is a demonstration of a downtown congregation at its best—worshipping, serving, singing.

The Sunday morning I was there marked the 11th anniversary of Dr. Banks' pastorate, and the 122nd anniversary of the church. Rarely have I seen such a beehive of church activities as I saw in Dr. Banks' office and study on April 20. Swarming in and out of the study were deacons, trustees, Sunday school teachers, ushers, sextons, children, young people, YMCA and Urban League representatives—a host of cheerful, competent workers in every phase of church life and civic activity. For each one Dr. and Mrs. Banks had a personal word of affection and appreciation. Radiantly present with the others was "Mother" Banks, with seven-year-old Allan and five-year-old Teta, two lovely Liberian children adopted by Dr. and Mrs. Banks.

One of the significant features of the day was that, in the overflowing congregation of more than 2,000 people, there was a group of 23 graduate students from the University of Michigan, representing 11 different countries and four major religions: Christianity, Buddhism, Hinduism and Islam. Most of them were working for their M.A. and Ph.D. degrees in science, education, business administration and the humanities. They had come at the invitation of the church in celebration of International Fellowship Day.

This was one of the most unique experiments ever undertaken by a Negro church or any other church. Spending the week-end as guests of the church, the students had been taken on a tour of Negro industries and business offices on Saturday, had been entertained overnight in the homes of the members, attended church Sunday morning and, after the morning service, were guests of the church at a beautifully appointed luncheon in one of the finest downtown restaurants of Detroit. At the luncheon we had a delightful opportunity to hear all the visitors give a little report on the countries from which they had come: India, Japan, Liberia, Iran, the Philippine Islands, England, Poland, and various other nations. The statement of a young man from Poland was typical. He said, "I am a convinced Roman Catholic, and have always been taught that we should not cross over the dividing lines in our worship. This morning I have discovered how much I have to learn through fellowship with other religions and races."

This was in every way a gratifying evidence of interfaith and interracial fellowship at its highest level. I could not escape the profound impression made upon the foreign students by the Christian hospitality of these American Negroes. There is something about the Negro race that exerts an immense fascination upon the people of other lands. As we think of Ralph Bunche, Marian Anderson, Louis Armstrong and other American Negroes who have served as informal ambassadors from America to other nations, we may well rejoice that our Negro churches are taking such an important part in the field of international reconciliation.

There are more than 35,000 foreign students in our American colleges and universities. Who can measure the opportunity confronting us as Christians north and south, if we will give our witness for Christ by simply living up to the New Testament precept, "given to hospitality."

EDWIN T. DAHLBERG

Annual Preacher Exchange Brings Ten to This Country

THIS will be the 32nd summer for the preacher interchange project between Great Britain and the United States under the joint auspices of the National Council and the British Council of Churches.

The British Council has certified ten preachers to come to the United States during July and August, for whom 80 appointments have been made by the National Council to supply pulpits in churches from Boston to Pasadena. In addition, there are weekday conferences and lectures in such places as Princeton Theological Seminary, the Chautauqua Institution, and Northfield, Mass.

The clergymen coming from England, Scotland and Ireland are: Rev. Canon W. F. P. Chadwick (Anglican); Rev. Maurice Charles (Congregational); Rev. Arthur E. D. Clipson (Methodist); Rev. Kenneth D. Harvey (Presbyterian); Rev. J. Alan Kay (Methodist); Rev. Ian R. N. Miller (Presbyterian); Rev. Anderson Nicol (Church of Scotland); Rev. D. S. Russell (Baptist); Very Rev. W. P. Shannon (Episcopal); and Rev. Michael D. Townroe (Anglican).

In turn, the Advisory Committee under the National Council of Churches, appointed for this specific purpose, has chosen ten clergymen from various parts of the United States and various denominations to go to Britain where the British Council of Churches has arranged interesting schedules in England, Scotland and Ireland. The American clergymen are: Rev. Howard Stone Anderson (Congregational); Rev. Brewer L. Burnett (Presbyterian); Rev. Charles L. Copenhaver (Congregational); Dr. William W. Edel (Methodist); Rev. Kenneth Lloyd Garrison (Baptist); Rev. Donald Henning (Episcopal); Rev. Ben M. Herbster (United Church of Christ—E&R); Rev. James Allen Kestle (Methodist); Dr. Ira W. Langston (Disciples); and Rev. M. Moran Weston (Episcopal).

The program is not a parish-for-parish exchange, although this arrangement is carried out quite extensively on a personal and individual basis, without any involvement on the part of the National Council of Churches.

Dr. J. Quinter Miller, assistant general secretary of the National Council, who gives general direction to the program, will welcome inquiries and requests from churches over the country for the service of the visiting ministers from Britain in their pulpits for the summer of 1959. The schedule for the summer of 1958 is now complete.

In Great Britain, Rev. Kenneth Slack, general secretary of the British Council of Churches, handles the arrangements on that side of the ocean.

Outlook

The Responsibilities of Freedom

As the Jewish observance of the Passover celebrates the liberation of the Hebrews from Egyptian bondage, so the Fourth of July celebrates the daring document on human rights which marks the birth of our nation. Speaking of the Declaration of Independence, John Adams, one of its framers, wrote to his wife saying, "I . . . believe it [this day] will be celebrated by succeeding generations as the great anniversary festival. . . . It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires, and illuminations, from one end of this continent to the other, from this time forward forevermore." For many years the observance of Independence Day followed the pattern described by Adams. Running through it all was a vigorous national pride and self-confidence. Perhaps sometimes it was more a festival of self-praise than a celebration of human freedom. But as the years and wars have come and gone many Americans have come to realize that a true celebration of the great Declaration of Independence means renewal of our faith in the spiritual foundations of human and national freedom.

July Fourth is really a holy day. It is a day to stir up our memories of the spiritual foundations of our freedom. It is a day to affirm the worth of every person in every land. It is a day for us to rededicate ourselves to the rigorous practice of our citizenship duties, realizing that freedom never survives save where men carry the responsibilities of freedom. It is a day to read again in our homes and churches and community gatherings the central affirmations of the Declaration of Independence.

Without denying the virtues of other nations and without being blind to the faults of our own nation, let us be counted as those who love America with an enduring love. If we really believe in and love our country in this era of communist threats, political differences, and statemen's struggles, there are some things we must do:

We must make our living in our free-enterprise economy with better results for all concerned (not merely for ourselves) than can be done in communist, fascist, or other economies.

We must make our Bible-based Christian faith more vital than the communist's faith in godlessness and materialism.

We must help make our political democracy work better than political totalitarianism – whether that of proletarian communism or that of business-controlled or church-controlled fascism as in certain other nations.

Such convictions recently prompted the General Board of the National Council to pass unanimously a resolution which read in part as follows:

"Whereas there is a widespread neglect of appropriate observances of Independence Day and whereas there is a great need to emphasize the true meaning of patriotic citizenship in our democracy,

"We recommend that the churches initiate appropriate celebrations of Independence Day stressing the fundamental freedoms, the religious motivations, the citizenship duties, and the world responsibilities of our Nation."

Loyalty to our country with its heritage of democracy and freedom rooted in a Christian faith in God and in the eternal worth of every human being can strengthen the cooperation of all men and nations. It will never belittle other men or other nations. Indeed, only those Americans who honor their own country and its founding principles will be capable of honoring the commonwealth of man.

Churches Should Examine Birth Control

BIRTH control, a long-neglected or evaded problem of human conduct and personal relationship, is receiving widespread attention in the churches. A matter of concern to a great many people, involving moral and spiritual factors, it requires analysis by those whose responsibility it is to give guidance.

Recently an Anglican committee under the chairmanship of Canon Max Warren of England published a report on the subject which is to be considered by the Lambeth Conference this summer. It has been given feature story attention in some of the leading British papers. Public interest is an indication of the eagerness of people for help from the church.

Some churches in this country have studied the matter. The most noteworthy study by a church body which has come to our attention is that of the Augustana Evangelical Lutheran Church published in 1954. It was received with appreciation by many in other churches. Individual writers have for years been contributing to a Christian understanding, but most of the churches themselves have said little to help their people.

Several churches are presently starting processes which it is expected will eventuate in analyses or positions which should help to dissipate the existing confusion.

Numerous aspects of the problem call for study by people with a variety of competences. One of the most dramatic and urgent aspects is the demographic relation between population and food resources. It was brilliantly and effectively expounded by Dr. Richard M. Fagley, executive secretary of the Commission of the Churches on International Affairs, at the spring meeting of the United States Conference for the World Council of Churches. Daily papers and news magazines recognized Dr. Fagley's address to be a major contribution to public discussion. Some of them doubtless gave it attention because it constituted a challenge to the traditional dogmatic position of the Roman Catholic Church. But its importance lay primarily in its summary of the danger of the "population explosion" to human welfare and peace.

The facts that Dr. Fagley emphasized should startle people out of their indifference to this problem. He

pointed out—on the basis of United Nations studies—that "it required 50 centuries of economic and social development for mankind to reach a world total of one billion persons. This occurred about 1830. It took another century to reach the second billion, around 1930. It is taking less than 35 years to reach the third billion. And revised forecasts by the U.N.'s population branch indicate that with continued medical progress the world total will pass the fourth, fifth, and sixth billion mark by the end of the century, 42 years away; and if birth rates do not decline after 1975, it will be close to seven billion by the year 2000. This is the population explosion, which may have consequences as far-reaching as the better-publicized atomic explosions."

The center of this explosion, as Dr. Fagley explained, is in the underdeveloped areas of the world. Despite our attempts to assist these countries to improve their resources, "the gap between the societies economically more developed and those less developed continues to widen." Hunger and despair are terrifying menaces to justice, freedom and peace.

But there is a more intimate and immediate aspect to the problem: Christian family life requires an understanding of Christian marriage. What are the purposes of marriage? What are the responsibilities of parents with regard to the welfare of their children, and the prospects of their children having at least a good chance of survival if not a fair chance of a good life? How does irresponsible planned parenthood distort values? What is responsible marriage?

These questions require theological answers. Underneath the ethical analysis, there must be theological explication. Various resources of the churches—theologians, pastors, physicians, social workers, jurists—are required for dealing with this problem. It will probably be a matter of lively public debate for some months. Our people need help to discover the will of God and interpret it.

The U. S. Conference for the World Council of Churches commended Dr. Fagley's paper to the attention of the churches and the National Council of Churches. It appears that the primary responsibility for dealing with it in the National Council rests with the Department of Christian Family Life, with the cooperation of the departments of Social Welfare and International Affairs and the Bureau of Research and Survey.

However, the National Council should reflect the prevailing position of its member churches. Some of these churches have not expressed themselves. They should analyze the problems involved and give their people guidance based upon the fundamentals of their faith and doctrines. Few, if any, will lay down a law of practice; but they should clarify the theological principles which should guide the individual.

Many people, both Protestants and Roman Catholics, have convictions which are a matter of faith and conscience. The official traditional Roman Catholic position is defined. Our people are confused; but fortunately our churches are moving toward clarification of principles. This problem need not be a matter of contention between Roman Catholics and people in other churches. There is room in a free society for differences of conscience. But our churches should provide their people with the insights on which enlightened conscience may be established.

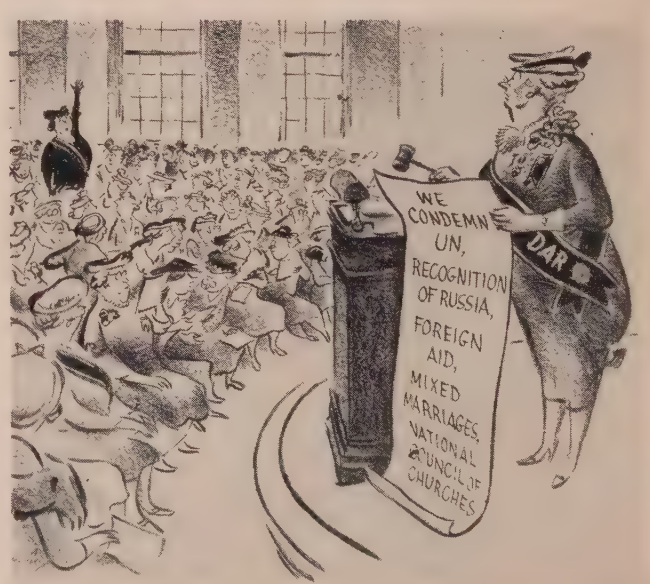
What do the churches believe?

Church Women Speak Out

HAS the time arrived to speed the building of a genuine peace or should preparation for a possible atomic attack continue to claim the major part of our resources and energies?

While recognizing the need for adequate defense, the Board of Managers of United Church Women at their recent meeting in Oklahoma City decided that the immediate imperative need was to take affirmative steps to reduce international tensions and to promote peaceful relations between nations. On the same day that a shiny new Thor missile was unveiled to the public before the Municipal Building in Oklahoma City, church women representing many denominations sought measures for the possible elimination of missiles except for peaceful purposes and drew up a positive program directed toward improved world conditions.

Aware of the complexity of the disarmament problem, United Church Women asked the government of the United States to cease nuclear testing for a *trial period* in an effort to break the arms deadlock. They believed that this should be the first step in persistent negotiations to seek agreement on reduction and regulation of armaments, nuclear weapons and missiles and a start toward control of outer space. Even though the U.S.S.R. vetoed the U.S. offer for reciprocal international inspection to guard against surprise attack, the announced decision of the US.S.R. unilaterally to discontinue nuclear tests may possibly offer a fresh opportunity which should be fully explored.



"Madame Chairman, we forgot King George III"
R. A. Lewis, *Milwaukee Journal*

Council Welcomes Three Major Executives

By GERALDINE SARTAIN

The National Council of Churches welcomes three new executives to its staff this month.

Rev. John L. Regier, head resident of Howell Neighborhood House in Chicago, has been named executive secretary of the Division of Home Missions, succeeding Dr. I. George Nace, who retired; Dr. Harold C. Letts, director of social action, Board of Social Missions of the United Lutheran Church, will serve as associate executive secretary of the Division of Christian Life and Work, succeeding Dr. R. H. Edwin Espy, who has become associate general secretary of the National Council; and S. J. Patterson, director of men's work for the Presbyterian Church in the U. S., becomes general director of United Church Men, succeeding Edwin W. Parsons who has retired.

Home Missions Head

A young man of 36 who has the reputation of "getting things done" but at the same time of being able to draw people together and to win loyalty to the tasks at hand, will take over the helm of the Council's Division of Home Missions in September.

Rev. J. L. Regier

One year ago, when he was 35, *Rev. Jon L. Regier,* head resident of famed Howell Neighborhood House in Chicago, was chosen by the Presbytery of Chicago as its moderator.

This recognition of his administrative skill was followed by his recent appointment to the post of executive secretary of the National Council's Home Missions Division. It carries on far-flung service for migrants and Indian-Americans across the country, coordinates and gives leadership to 40 home mission boards and societies representing 23 denominations and the American Bible Society.

A warm, friendly, out-going man, whose father devoted much of his preaching career to work with migrant workers in the great Central Valley of California, Mr. Regier quite naturally turned to welfare activities upon his graduation from McCormick Theological Seminary. His first post was as associate director of Dodge Christian Community Center in Detroit. From there he moved nine years ago to Howell Neighborhood House, which the Presbyterians started some 50-odd years ago between the stockyards and the Blue Angel section of Chicago, into which Czech immigrants were pouring. He followed Gertrude Ray, a successful director who had been there for many years—a difficult situation for a young pastor-social worker.

Serving as head resident and pastor of Howell Memorial Church, he soon made his place in the community. Imaginative and skilled in human relations, Mr. Regier took the neighborhood house to the community, rather than waiting for the community to come to it.

He was instrumental in developing the block plan by which a deteriorating section of modest homes was transformed physically and its residents turned their efforts to solving the welfare problems of the area.

According to his Presbyterian colleagues, Mr. Regier early saw the efficacy of establishing a youth worker on the street to make contact with teenagers in much the same way as Youth Board workers carry on in New York.

The settlement head also helped develop the social and religious resources of the whole inner city, perceiving that the church must move in ahead of slum clearance to provide leadership and spiritual anchorage to shifting populations.

Besides being a member of the board of the Youth Service Bureau of the Church Federation of Greater Chicago, Mr. Regier has served in many other denominational, church federation, and community service committees and groups.

These run the gamut from Commissioner of the Synod and General Assembly Commissioner to important Presbytery committees. He has also served the Welfare Council of Metropolitan Chicago as a member of the executive council of one of its divisions and a member of the advisory board of its area welfare planning department.

He's a charter member of the Chicago Youth Commission, representing the Protestant churches, was on the board of the National Federation of Settlements and Neighborhood Centers and served as 1955 and 1956 president of this organization's Chicago federation. In addition, he has served as executive council member of the Chicago Chapter of the National Association of Social Workers, and on important committees of Metropolitan Chicago's Community Fund.

Born of Dutch Mennonite parents at Dinuba, Calif., in 1922, Mr Regier was the youngest of five children and the only boy in the family. His high school was Woodland, Calif., High, and he received his bachelor's degree from Huntington College, Huntington, Ind. Aside from his seminary training, the new Home Missions Division head took graduate studies at the University of Michigan School of Social Work, leaving there in 1949 to accept his present position.

His wife is the former Joyce Palmer of Dearborn, Mich., who is active in PTA and other local, church and community projects. The Regiers have three small children.

Associate Director of Life and Work

Dr. Harold C. Letts has had a lifelong interest in social action. In his case it was not Walter Rauschenbusch, father of the social gospel, who influenced him so much as Reinhold Niebuhr of Union Theological Seminary in New York, where Dr. Letts did both undergraduate and graduate study.

Dr. H. C. Letts

A man of strong conviction, the new associate executive secretary of the National Council's Division of Christian Life and Work has a genius, his colleagues say, for helping groups of people reconcile conflicting viewpoints.

A sort of sixth sense warns him, they attest, when he should back off and let issues rest for the moment. In the end his quiet and steady but considerate persistence and his good judgment win people to reasoned decisions without antagonism.

His manner is deceptively mild. Extreme courtesy and concern for others motivate his gentle air, but behind these characteristics lies a tremendous drive to get things done—the right things.

He has pioneered in directing, through the United Lutheran Church in America, Faith and Life Institutes similar to the famous Evangelical Academies

in Germany. Many churchmen consider these among the most significant adult education projects carried on by the churches anywhere.

Five such institutes have been held in the last two years in this country. They bring together key persons in a given field to discuss their daily work and life and the relevance of the Christian faith to these.

Farmers consider their ethical problems, the impact of technology and its meaning, as well as the outreach of the Christian life.

Women look at their changing role in public life, its relationship to their homes and what real Christian living can mean to the society they hope to mold.

Similarly, physicians study their place in the world socially and spiritually to give them a new kind of insight into their professional relationships.

Dr. Letts has traveled up and down America and Canada constantly during the last ten years conducting courses at conferences and camps on social action, and in the specialized fields of race, economic and political life, lecturing in seminaries and colleges on marriage and family life, industrial relations, social security, world order, problems of alcohol and the whole broad field of social action.

He counselled on local community problems, conducted schools of industrial relations in labor and management for laymen in 11 cities and in 1956 directed a School of Economic Life at Wittenberg College.

The first staff member in the Social Action department of his denomination, Dr. Letts has gained wide acceptance for this area of work within his own church. This is due, in part, according to those who work with him, to the fact that his social philosophy has a sound theological base.

A long-time member of the Denominational Staff Council of the Division of Christian Life and Work, he is its present chairman. As chairman of an Interdepartmental Committee on the Problems of Alcohol, he brought in the report that led to the historic initial pronouncement on alcohol by the National Council of Churches' General Board last February.

The Council called on its member churches to attack the menace of alcohol on a broad front through pastoral care, education, encouragement of clinics and cooperation with other bodies working toward cure and rehabilitation.

Agreement on the pronouncement by a 15-man committee, some of the members of which had widely differing views, was considered an example of the skillful way in which Dr. Letts gives leadership on controversial matters.

Dr. Letts' first pastorate was Calvary Lutheran Church in Jersey City, N. J., and his last St. Peter's Lutheran Church, Jamaica, L. I. After ten years in these two churches, he joined the Board of Social Missions to begin his career as a social action director.

His ecumenical activities have been broadly diversified. He worked actively with several departments of the old Federal Council of Churches, was an accredited observer at the second World Council Assembly in Evanston, Ill., and a member of the Study Commission of the U.S. Conference. He served on several important National Council committees, and was elected this year as a member of its General Board.

A native of Seward, N. Y., Harold Letts spent his childhood in Cobleskill, N. Y., received his bachelor's degree from Colgate University, his B.D. from Union Theological, did graduate study also at the New School for Social Research and in-service training at the Yale School of Alcohol Studies and at the Presbyterian Institute of Industrial Relations. His honorary degree of Doctor of Divinity was conferred by Wagner College on Staten Island.

The Letts family, consisting of Mrs. Isobel Smith Letts and three children, summer at Raquette Lake near Lake Placid, N. Y., where they hike, swim, fish, play baseball and climb mountains. Mrs. Letts, who also holds a B.D. degree from Union Seminary, has taught Sunday school, played the church organ, was recently secretary for education in the New Jersey synod's United Lutheran Church Women, and has written a series of unified Sunday school lessons.

To Direct United Church Men

A tall, wide-shouldered former college football coach who has directed men's work in the Presbyterian Church, U. S., for the past 18 years, is the new director of the nationwide laymen's organization, United Church Men.

S. J. Patterson, Jr.

Himself, a layman, *Samuel Jasper ("Jap") Patterson, Jr.*, of Richmond, Va., has made religious work his lifetime career, as did his father, a minister in the Presbyterian Church, U. S.

An informal, easy manner and native geniality have been great assets to "Jap" Patterson as he has traveled up and down across America for many years carrying out his denominational activities. The many thousands who gather for the annual meetings of Presbyterian Men have long paid tribute to his organizing ability and his quiet forcefulness in pulling together disparate groups and ideas.

In his new post these personal characteristics will prove invaluable, for United Church Men unites an estimated ten million Protestant men, bringing together the men's work agencies of some 20 denominations. It is the agency through which denominational brotherhoods and men's work organizations work together at national, state, and local levels.

Its goal is to encourage community cooperation by laymen and ministers of different denominations, to provide them with an opportunity to share successful experiences and to strengthen the life of their local churches.

Mr. Patterson will continue to work with the men's work secretaries of many denominations, whom he knows so well from years of association on the board of managers of United Church Men.

After several years as regional director of religious education in Arkansas and Missouri for his denomination, "Jap" Patterson became director of adult education and men's work in 1940 and nine years later men's work secretary.

He served as chairman of the United Christian Adult Conference in 1943 and 1945 and ten years later was sent to Brazil, the Belgian Congo and Portugal to develop men's work programs in these countries. Thereafter he went to Germany to help develop the Protestant Men-of-the-Chapel program in the Armed Forces.

He is a ruling elder of the Presbyterian Church in his home community of Bon Air, Va., near Richmond.

A woodworking, do-it-yourself fan, Mr. Patterson has carried out building improvements at his home where he raises a garden, chickens and pheasants.

He is also a golfer, shooting in the low amateur brackets. Fishing and hunting share the number one spot in his sports parade.

Born in Steele Creek, N. C., he was graduated from high school in Fort Morgan, Colo., received his B.A. from Tarkio College in Missouri and took graduate work at Nebraska and Yale universities. He coached at Coin, Iowa, and Fort Morgan High School and Arkansas College, Batesville, Ark. Tarkio College conferred upon him an honorary doctor of education and Southwestern University, Memphis, Tenn., an honorary LL.D. degree.

Mr. Patterson and his wife, the former Hazel Yetter, have a son and one grandson.

Around the World as a Cruise Chaplain

By LOUISA R. SHOTWELL

IN the office of the National Council's Division of Home Missions, word spread fast that Dr. Nace was back. Typewriters ceased to clack and telephone bells went unanswered as the staff gathered to welcome their Executive Secretary Emeritus, home from four months as chaplain on a trans-world cruise.

Hale and bronzed, Dr. I. George Nace delivered his verdict.

"For sixteen weeks, not to see a *New York Times* or a *Christian Century;* it was tremendous!"

Ten minutes later he left the office, under his arm a pile of copies of the *Christian Century* and the *National Council Outlook.*

Ocean travel offers no novelty to Dr. Nace; from 1920 to 1933, he served in Japan as a missionary of the Reformed Church in the United States, now known as the Evangelical and Reformed Church. Nevertheless, neither missionary nor board secretary often travels in a setting of such de luxe leisure as that afforded by the world cruise of the Holland American *S.S. Statendam.* Six days after his retirement on December 31, Dr. Nace and his wife looked over their shoulders at a wintry Manhattan skyline and headed for the Cape of Good Hope. The 370 passengers had a crew of 600 to minister to their wants, and so effective was the air-conditioning that even crossing the Equator, blankets were a "must" for sleeping.

Official colleague of the Protestant chaplain was the genial Holland-born Roman Catholic priest and champion bridge player Monsignor Hubert A. Campo. Each Sunday morning on board, the theatre was neatly allocated; two early masses, and a Protestant service at 11:00 o'clock. A retired Jewish rabbi happened to be a member of the cruise, and the 40 Jewish passengers enlisted him to conduct services for them each Friday evening. Meantime he was a faithful member of Dr. Nace's congregation.

Passenger age seemed to be fifty-five and older; those in their forties were conspicuous for their youth; there were more women than men, and no children.

DR. I. GEORGE NACE

"What did I preach about? I rang all the changes on our role as ambassadors of good will in every port, and they liked it! Attendance ranged from eighty-five or ninety to more than a hundred at every service. Of course I used appropriate Lenten themes, and at sea between Yokohama and Honolulu, eighty-five appeared at dawn for an Easter sunrise service.

"I found that my congregation responded with special appreciation when I led off from something we had just seen or were about to see. They called it my 'down-to-earth preaching!' For instance, on our last lap, just before we came through the Panama Canal, I spoke of the feeling I had years ago in one of the Gatun Locks on a voyage to the Orient. The concrete walls rose beside the ship like skyscrapers. How could she ever be lifted up? Full steam ahead would be futile. Quietly the engineer pushed a button and let in the water from Chagres Lake, high up in the mountains beyond our sight. The steady flow of that power from above lifted the ship clear to the top of the concrete canyon and sent her on at a new level. Power from above accomplished for our ship what she could not do for herself. This seemed to be the kind of illustration that really communicated to my people.

"On February 21 we held a World Day of Prayer service. Unfortunately the ship was in port and most of the passengers were off sightseeing, so that only eight attended, but I was able to send United Church Women a check for one hundred and five dollars.

"At the regular services, the offerings went to the Seamen's Fund, and they were always generous.

"The passengers ranged from those of quiet tastes to some who hung day and night around the bars. Some people were lonely and found it difficult to mingle socially. One California couple had just lost a son in an automobile accident, and one mother had come on the cruise expressly in order to cast flowers into the sea at Okinawa in memory of her son.

"A number of retired school teachers had been saving for years to take this trip; other people seemed to be professional cruisers, with little to do in life but travel and spend money. Age was no deterrent to the development of shipboard romances.

"After our Easter communion service, one woman told me that this was her first observance in thirty years, but most of those who attended shipboard services had some church connection at home. About the National Council of Churches, many knew of its existence but hardly anyone understood its purpose, how it is constituted, or what denominations are related to it. Nevertheless there was universal interest in it, and there were many questions."

At most ports Dr. Nace was struck by the undercurrent of desire for independence. The *Statendam's* four days in Cape Town coincided with the courageous public statement of Anglican Archbishop Joost de Blank in support of integrated schools. The daily papers were filled with reports of anti-Dutch and anti-British incidents.

High point of shore visits, of course, was Japan and reunion with friends of former days. Some 400 missionaries of all denominations were gathered at Hakone, a national park, for their annual Kyodan, and Dr. Nace brought them greetings from the National Council.

In the north Japan area where he once served, he found the greatest change of 27 years to be the growth of indigenous leadership. Under a bleak and bitter sky on the edge of the Japan Sea, just across from Vladivostok, he spent a happy, reminiscent day with two men whom he once taught in theological seminary at Sendai. Rev. Genzaburo Arai, now pastor of the church at Omagari, has wide influence not only in his community but throughout the five northern provinces of Tohoku. Rev. Genichiro Tamba, who has served the same Noshiro Church ever since his

(*Continued on page* 26)

Miss Louisa R. Shotwell is associate secretary of the National Council's Division of Home Missions.

Overseas Relief

(*Continued from page* 11)

plied the major portion of health and social services. The medical teaching missions of the Unitarian Service Committee have left an impact wherever they have gone. In Indo-China a voluntary team headed by a Catholic priest played a significant role in moving, resettling and retraining thousands of Laotian refugees from the communist-held north. The enormous volume of aid and technical assistance sent by American Jewish organizations provided the margin of survival for Israel.

The number of foreign missionaries sent overseas from the United States according to Cleveland and Mangone, has reached the all-time high of 29,000. Among the Protestant 213 different missionary agencies support personnel serving in 100 countries around the globe. Over a third of the force is on the vast continent of Asia, 29 per cent in Africa south of the Sahara and 27 per cent in Latin America. India has the largest missionary body of any single country, with Japan the second largest and Belgian Congo the third.

The Roman Catholics have more than doubled their missionaries from the United States since 1940. Despite the practical elimination of American missionaries in China, the total in Asia has increased since 1940. In Africa and Latin America they have increased fourfold.

Last year Church World Service, department of the National Council of Churches, operated its ministry of mercy in 46 countries on four continents. The organization shipped 362,567,352 pounds of food and clothing valued at $34,363,866.

Catholic Relief Services — National Welfare Conference last year sent 1,174,402,469 pounds of medicines, clothing, shoes, bedding and U.S. Government surplus foods, valued at $123,239,233, to the destitute of 61 countries. The largest amounts went to Italy, Spain and Korea, in that order. In Spain a daily lunch of milk and cheese was provided 2,500,000 school children.

The world-wide migration of persecuted and homeless Jews has led American Jews to raise ever-increasing sums for the relief and rehabilitation of their suffering brothers, for Israel's needs for welfare programs, for care of the aged and handicapped among the immigrants, for needs in health, vocational training and higher education in the struggling new country largely populated by the dispossessed. In 1955, $79,988,949 was raised; in 1956, $92,671,514. Last year the migration to Israel of Hungarian Jews and of repatriates from Russia who were being permitted to migrate to Israel by the Gomulka Government, of Egyptian Jews who had been expropriated by the Nasser government in the wake of the Sinai expedition and of North African Jews who were continuing to leave for Israel in large numbers on an individual basis forced even higher the goal for giving by American Jews. The final sum when all reports are in is expected to go 10 million beyond the already large 1956 figure, to make an unprecedented sum of $102,671,514 given by American Jews in one year. But already plans are under way to raise a special $100,000,000 Rescue Fund in 1958 over and above all past giving to cope "with the greatest refugee crisis since the Hitler terror." Last year Jewish aid was expended not only in Israel, but in 12 European countries, Central and South America, six countries of the Middle East and North Africa, and in such far-flung areas as Australia, China, the Dominican Republic, Haiti, and the Philippines.

It was the three great faiths of this country working together that finally won approval for the sending of U.S. Government surplus foods—the milk, cheese, wheat and corn produced in abundance on America's rich acres—to the hungry of other lands. These are the foods which all American taxpayers purchase to stabilize the country's rural economy. Church members make it possible for this life-giving nourishment to be taken out of the warehouses and sent to the starving. Since 1954 when the SOS (Share Our Surplus) program of Church World Service began, millions of hungry men, women and children have been fed in scores of countries. The food and most of the transportation charges are donated by the Government; the churches have provided the cost of distributing the food.

Other foods, soybeans, sugar, rice, fruit, and beef, are purchased in U.S. agricultural areas with contributions, as are vitamins and various drugs like atabrine and sulfadiazine as antidotes for malaria, and other "wonder drugs" for antituberculosis programs, mobile units for chest X-rays. Millions of pounds of clothing, bedding, shoes and miscellaneous supplies are collected yearly by the five CWS clothing centers across the country and shipped overseas to clothe refugees and the poverty-stricken. All supplies shipped by CWS are distributed and programs coordinated by local church committees in the field and by such related agencies as the various national Christian councils and the World Council of Churches.

But good food and warm clothing are only the starting point for every kind of rehabilitation program. Every effort is made to help the needy to help themselves. This requires tools and materials and patient training. In Korea the Amputee Project fits artificial limbs and provides occupational training. Sewing and weaving projects help war widows and girls to become self-supporting. Rural agricultural projects in semi-arid areas of the Near East are increasing crop yield. Small loans help refugees start in business. Refugee schools and training institutes for teachers are conducted.

In Hong-Kong Faith-Hope Village with its day nursery and small self-help industries aids those who will never return to their old homes. In Viet Nam a village has been developed as a pattern for refugees. Seed, fertilizer and equipment help Greek villagers learn modern methods of agriculture. Typical of many self-help projects in Austria are the Amputee Tailors' Shop and Shoe Repair Center at Villach and the Agrarian Swamp Reclamation Scheme, and in

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American Missionaries and Voluntary Agencies Personnel At Work Abroad

(Taken from "The Art of Overseasmanship, Americans at Work Abroad", ed. by Harlan Cleveland and Gerard J. Mangone, Syracuse University Press, 1957)

	PROTESTANTS	CATHOLICS	TOTALS	VOLUNTARY AGENCIES FOUNDATIONS	TOTALS
Latin America	6,076	1,944	8,020	74	8,094
Far East	8,161	2,364	10,525	151	10,676
Near East and North Africa	1,109	103	1,212	151	1,363
Central and South Africa	6,630	445	7,075	4	7,079
Europe	307	102	409	292	701
Canada	409	168	577[2]	0	577
TOTAL	22,692[1]	5,126	27,818	826[3]	28,644

[1] Plus several hundred other missionaries sponsored by the Church of Jesus Christ of the Latter Day Saints and Jehovah's Witnesses.
[2] Including missionaries to Indian tribes in the U. S. as well as Canada.
[3] Does not include Salvation Army, Church World Service, Lutheran Refugee Service and Lutheran World Relief.

Social Welfare Honors Leonard Mayo

By JOHN PARK LEE

CHURCH-RELATED social welfare and one of its leaders were honored by the National Conference on Social Welfare during its 85th annual forum at Chicago Ill., May 14.

Leonard W. Mayo, chairman of the Department of Social Welfare of the National Council of Churches was cited by the National Conference "for the leadership he has given to the National Council of Churches and its constituent bodies in the formulation of constructive and mutually acceptable policies to guide the churches' concern for social welfare."

The National Conference on Social Welfare brings together each year between 5,000 and 6,000 board and staff members of health and welfare agencies throughout the country as well as other professionals, students and interested persons.

Dr. Mayo's citation added:

"Informing himself of the diverse theological tenets and sympathetically interpreting them, he won interprofessional understanding between national leaders of the churches and of the social work professions. His skills as a community organizer enabled 40 national religious bodies more fully to understand their involvement and to examine and determine their role and function on social welfare."

This signal recognition of church-related social welfare and of Dr. Mayo, who is director of the Association for the Aid of Crippled Children, was the high point of the annual Church Conference of Social Work, an associate group of the N.C.S.W. which meets annually in conjunction with the latter. Between 400 and 500 persons attended its four sessions, the annual dinner, and vesper service.

Many more visited the exhibit maintained by the National Council on the floor of the convention. Other church groups exhibiting were Episcopal, Friends, Lutheran, Presbyterian, Salvation Army, and Volunteers of America welfare organizations.

"The role of Christian social work is to challenge constantly social work from the inside, to keep social work aware of its true nature, and to provide prophetic criticism from within."

Miss Emeline M. Burns, president of the National Conference on Social Welfare, presents an award to Dr. Leonard W. Mayo, executive director of the Association for the Aid of Crippled Children and chairman of the NCC's department of social welfare, for his "creative efforts in behalf of social welfare for the people of the U. S."

So declared the Rev. J. V. Langmead Casserly, professor of Dogmatic Theology at the General Theological Seminary, New York City, at the opening of the church conference.

Dr. Casserly emphasized the necessity for giving objectives priority over motivations because of the impossibility of making the latter entirely pure.

"While it is impossible for any human to achieve 100 per cent pure motivation, it is possible to establish valid objectives here and now," the speaker said. "Concentrate on objectives and let motives take care of themselves."

Robert Bondy, director of the National Social Welfare Assembly, New York, challenged the speaker's thesis, stating that for him as a Christian layman, motivation was of cardinal importance.

"Motivation," he said, "is the rock on which the church must stand in social work."

Social work was described as the "art of helping people in trouble" by Sr./Maj. Helen Waara, Director, Family Service Division, Metropolitan Welfare Department, Salvation Army, Chicago. She stated that social work "accepts the primacy of the family but does not lose sight of the individual whose own deviations may produce family breakdown." She also stressed the importance of motivation.

Three speakers discussed the need for trained social workers, the difficulty in obtaining an adequate number, and effective methods of recruitment.

Ernest F. Witte, executive director, Council on Social Work Education, New York City, pointed out that the shortage can be described as 1,800 social work graduates being available annually to meet a need for 12,500 workers. He said low salaries are not the chief cause of the shortage, and despite heavy competition for the services of young people today, social work enrollment has increased 18 per cent since 1953.

Thomas Sherrard, assistant professor, School of Social Service Administration of the University of Chicago, added that the best way to obtain young men and women for the profession is through the churches and church organizations. These young people, he pointed out, have a deep sense of commitment to the service of others and are looking for ways of being of help.

Dr. Sherrard added that some mutual distrust between the churches and social work exists but that it is being overcome and that the church need no longer fear that the "faith of its young

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Rev. John Park Lee is director of the Division of Welfare Agencies of the Presbyterian Church USA and a member of the National Council's department of social welfare.

Facing a Tremendous Task Together

By VIRGIL E. LOWDER

As executives of councils of churches throughout the nation gather at Williams Bay, Wis., this month for the 17th annual conference of the Association of Council Secretaries, information coming in from many communities indicates that significant developments are taking place in the cooperative work of the churches at state and local levels.

Begun within the lifetime of many living today, these organizations of the churches now number more than 1,000, and are found in a majority of the states and in most of the major cities throughout the land. The amount of work which the churches do through them is extensive and is growing. Training of Christian education leaders, ministries in hospitals and jails, community-wide evangelistic campaigns, ministries to specialized groups, relief projects, religious radio and television programs and a host of other phases of the church's work are done today more cooperatively than ever before.

In many cases councils are becoming the very heart of the Christian enterprise in the areas they serve. In New York City, led by the Protestant Council, churches, of all denominations cooperated in the highly publicized Billy Graham Campaign, which won 61,000 persons to Christ and profoundly stirred the city. In South Bend, Ind., a National Christian Teaching Mission proved to be the most extensive cooperative effort by the Protestant churches in the last 30 years. 43,218 families were called on by 3,936 callers. The general impression of Roman Catholic predominance in the city was proven erroneous. In actuality St. Joseph County was found to be 53 per cent Protestant, 38 per cent Roman Catholic.. A similar mission in Omaha reached more than 93 per cent of the estimated 300,000 population in the area covered. Churches and industries of all types united in a Religion in American Life church attendance campaign in Philadelphia, with outstanding success.

Most striking perhaps is the growing tendency on the part of the denominations to face their total task of churching the burgeoning metropolitan communities together. There is an increasing recognition by the major Protestant and Orthodox communions that they are not in competition, but supplement each other, and that the magnitude of the task of building Christian communities is too great for all of the Christian forces combined and calls for concerted planning and a united witness.

An excellent example of such concerted planning is that which has taken place in Chicago. There the Bureau of Research and Planning of the Church Federation of Greater Chicago, maintained jointly by Protestant denominations, after years of careful study presented a graphic and realistic picture of the number of churches which the denominations will have to found in the next 20 years if they are adequately to church the expanding population. Accompanying the report was an estimate of the staggering millions of dollars which the task will require. Result: a new sense of oneness on the part of the denominations as they together prayerfully face a tremendous Christian task.

In many communities churches of various denominations are learning that financing the churches' work can be greatly enhanced when done in cooperation. Ninety Protestant churches in St. Louis combined in a markedly successful United Stewardship Campaign. A similar united effort in Yonkers, N. Y., brought an average increase of more than 30 per cent in pledges to cooperating churches. Such a united campaign in South Bend, Ind., brought an even more striking overall gain of more than 40 per cent to 13 cooperating churches, over 100 per cent increase to five of them. Spiritual dividends were declared rich in each of these communities.

In cities throughout America chaplaincy services provided by the churches through their councils increased surprisingly during the past year. Hundreds of chaplains, both paid and volunteer, serve on the staffs of councils, ministering in the name of Christ to Protestants of all denominations in need of spiritual help in hospitals, jails and other institutions. The number of such chaplains is growing rapidly. Youngstown, South Bend, Redlands, San Francisco, St. Paul, Akron, Kenosha, Grand Rapids, Denver, Philadelphia, Miami and Hartford are only a few of the cities which have established or expanded their chaplaincy programs during the past year.

On the Christian social relations front councils of churches were far from idle. The Texas Council gave major leadership to the campaign which defeated several pro-segregation measures. In Omaha the churches cooperated with the Bar Association to secure election of better qualified judges. Protestant churches in Michigan worked through the Michigan Council to secure passage of two laws banning pornographic literature, helped defeat a proposal to raise state funds through lotteries. The Massachusetts Council launched a church campaign against gambling and crime. And Oklahoma City churches worked together through their council on such community problems as human relations, housing, juvenile delinquency and city planning. Throughout the country the churches found councils an avenue through which they could give a more united and more effective Christian witness on crucial community problems.

In Seattle, Denver, Allentown and Wheeling the churches unitedly opposed the increasing Sunday opening of stores, and in Michigan the churches and local councils combined efforts through the Michigan Council to persuade large supermarkets in the eastern half of the state to close on Sundays.

Amid the multiplication of programs, there is apparent also a growing maturity in the conciliar movement. Although there was always some awareness of the theological base of councils, of the fact that Christians regardless of denomination are one in Christ, still most of the councils have been strongly pragmatic and utilitarian in their approach. "Some things the churches can do better together than alone," they said. One of the most noticeable trends of the last few years is the increasing interest in "faith and order" questions. Previously many councils had been afraid to discuss theology for fear they might disrupt the shaky unity already achieved and further divide the Christian forces. They took very seriously the statement of the Stockholm Conference. "Doctrine divides while service unites." Yet today in councils in all sections of the country Christians are discussing theological questions. They are becoming more aware of the important beliefs which they hold in common and of the unique and valuable contributions which each denomination has to make to the whole body of Christ. There is a concentrated search for a new and deepened understanding of

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Dr. Virgil E. Lowder, executive director of the Council of Churches of Greater Houston, Texas, is retiring president of the Association of Council Secretaries.

the mission of the church. Thus a deeper and more challenging sense of unity is arising.

Paralleling this is an emphasis upon the churches rather than on the council. In a council the churches voluntarily commit themselves to plan and work together. Each church retains its own freedom, yet contracts with other churches to do certain things together. Thus the responsibility for informing the church members regarding the contractual arrangement and the work to be done rests with the church rather than with the council. Increasingly therefore the denominations are assuming the responsibility for interpreting, supporting and promoting the cooperative work through the local church, and local churches are assuming responsibility for enlisting, informing and training their members for united endeavors. Increasingly both denominations and local churches are looking upon the cooperative work as their own and are assuming responsibility for it.

Recently church leaders have shown a strong interest also in ecumenicity at the local level. "Ecumenicity isn't real until it becomes local" is a current phrase. And valiant efforts are being made to bridge the gap between world and national ecumenical bodies and local channels for ecumenical thought and life. Answers are being sought in a deepening understanding of the nature and mission of the Church.

The central theme of the 17th annual conference of council executives June 16-21 is "A New Dimension in Our Council Movement." Leader of the basic seminar is Dr. Nils L. Ehrenstrom, professor of Ecumenics at Boston University School of Theology and former co-director of the Study Department of the World Council of Churches.

The total conciliar movement is athrob today with these questions. And a new spiritual unity is emerging among councils throughout the United States through the Association of Council Secretaries, organization of those professionally engaged in council work. Strong study committees are undertaking inquiries as to the role of state and local councils and their relationships to the broader ecumenical movement. A history of state and local councils is in prospect. Professional standards are being developed. Some of the ablest theologians are wrestling with ecumenical theology and theological seminaries are setting up schools for the training of leaders of the ecumenical movement. Some of the most promising seminarians, ministers and laymen are responding to the call and girding themselves for leadership in the ecumenical task.

It seems evident that God's Holy Spirit is moving in the churches, bringing His people to an increasing realization of their onesness in Christ. The churches are contemplating more earnestly than ever before the far-reaching implications of this oneness. A new humility is emerging, a realization that God has given to each denomination only part of His truth, and a growing awareness that the fulfillment of the Church's mission requires new understanding, a deepening devotion and a united witness to our faith in Christ in a divided, materialistic, and sinful world, hungry for the salvation which is to be found only in Him.

Church Council Cited for Canvass

The St. Joseph County Council of Churches, Rev. Grover L. Hartman, secretary, was cited by the National Council for the most outstanding United Stewardship Canvass in 1957. Left to right: Dr. Arthur O. Rinden, associate executive secretary of the NCC's Department of Stewardship and Benevolence, who presented the citation; Bruce C. Hammerschmidt, co-chairman of the finance campaign; John G. Pence, campaign chairman; P. D. Pointer, finance committee chairman, and Rev. Nordan C. Murphy, Elkhart, Ind., director of the county's canvass sponsored by the church council.

Social Welfare

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people will be jeopardized in the school of social work."

William J. Villaume, executive director, Department of Social Welfare, National Council of Churches, speaking at the annual dinner of the Church Conference of Social Work in Chicago Temple, listed outstanding developments in the church social welfare field. These included, he said, a resurgence of church activity generally in social work, the two great conferences at Cleveland (1955) and Atlantic City (1957), growing cooperation between church and community programs, and the beginnings in interfaith cooperation.

"The Churches and Social Change" was the subject of an address at the dinner by Dr. R. H. Edwin Espy, associate general secretary of the National Council.

"Never have so many people been subjected to such radical change in so short a time as have the American people in the past 20 years," Dr. Espy said. "And these changes are not just physical—the impact of technological advance. I am referring to the inner dimensions of change, its effect on the minds, spirits, hearts and souls of men."

Dr. Espy listed the "fantastic mobility" of the American people as a prime example — thirty millions moving annually, the change in the ethnic characteristics of our cities, the acculturation process, the creation of new types of ghettos. Other factors affecting social change were the effects of women working, "the population explosion" and the unprecedented amount of leisure time.

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Cruise Chaplain

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seminary days, came from a well-to-do Buddhist family, Dr. Nace recalled, which for generations had manufactured *sake,* Japanese rice whisky. As the oldest son, Ichiro was destined to continue with the business, but in his twenties he became converted to Christianity and broke with his family. Today his mother lives with him and his wife and children, all of whom were baptized by Dr. Nace in the 1920s, but she remains a Buddhist.

Both pastors spoke repeatedly and eloquently in appreciation of food and clothing sent them by the Naces. After the war, Mr. Arai's son contracted tuberculosis. Now he is in graduate school at the Imperial University in Tokyo, translating Swiss theology into Japanese; he plans to teach.

"It was because of the food you sent us that my son recovered from the tuberculosis," said Mr. Arai.

"You see my suit?" he smiled fingering a threadbare lapel. "This came from a relief package!"

Life continues to be difficult in these rural communities of north Japan, where you earn your living by growing rice or by catching salmon and sardines and then hoping that you can find a market.

There is grave concern throughout Japan that the communities grown up around industries that General Douglas MacArthur established are being pushed to the wall by tariffs; the way out seems to be to deal with China and the communists. Japanese population is increasing a million a year, and the streets of Tokyo and Osaka are as crowded as Times Square. Feelings toward the United States seemed generally friendly, though many Japanese long for the departure of U.S. troops at the same time that they dread being left at the mercy of Russia.

"Do you recommend a chaplaincy assignment like this for every retiring National Council secretary?" Dr. Nace was asked.

"Not only do I endorse that idea," he answered. "I believe everybody in administrative work ought to be a cruise chaplain, not only at the close of his career but during his working years. The leisure, the development of a genuine sense of community on shipboard, and the contacts at the ports of call give you a perspective quite different from the one you get in the kind of airplane continent-hopping we do today in the ordinary routine of our jobs. I believe an experience like this would be a valuable mid-career investment in time for every National Council secretary."

Work Started on Interchurch Center Foundation

The foundations are being laid for the Interchurch Center, the nation's first national church headquarters building, on New York's Riverside Drive. In the background is a $5,000,000 addition to famous Riverside Church (left) and the Gothic spires of Union Theological Seminary (right). The 19-story church center, which is to house the National Council of Churches and other Protestant offices, is scheduled for completion in the Fall of 1959. The cornerstone-laying is planned for October 19, 1958.

Social Welfare

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"For these and other changes, church social work has an incalculable potential if it appreciates and boldly faces the facts of change.

"The issues of today are so deep the social gospel as we have known it is not enough, the so-called religious revival of today is not enough, the reported resurgence of the churches is not enough. What is required is a total ministry to the total person in his total environment, a ministry in depth that we can achieve only through the grace of God."

Speaking to the Vesper service held in the Chicago Temple, the Rev. Dr. John Thompson, dean of Rockefeller Memorial Chapel, University of Chicago, said that man's basic problem today was to "remain human."

Man, he pointed out, has always had the problem of avoiding hypocrisy. But in this age of power he has the additional problem of avoiding intimidation.

"Our response to intimidation has been aspirin, sleeping pills waking pills, tranquillizers, including some oral tranquillizers from the pulpit. We are overcome by the scapegoat neurosis, seeking to blame our own fears and inadequacies on the Russians. The more sensitive—the artists—react in novels and paintings of despair and hopelessness.

"Every life," he said, "is a confession of faith in something and we have three alternatives.

"We can surrender and bow down to power as God. Of course, justice and mercy and love will be lost. We can renounce or ignore power. Our nation will not do so; it will be folly for the individual to try to ignore this reality.

"Finally, we can—and this will be very difficult and accomplished only with agony—attempt to dedicate and use power for human good. Power is morally neutral. It can be dedicated for good but no individual can do so alone. He must join with others of faith and strength to act."

Ways in which the churches can help change attitudes toward social welfare, including public welfare, were explored in a workshop session under the leadership of Mrs. Muriel Webb, associate secretary of the Department of Christian Social Relations of the National Council of the Protestant Episcopal Church, New York.

Years After Sixty-Five

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Members are now at work, he reports, on plans for a community for elderly people built around an interdenominational chapel. One building would have apartments and single rooms with cooking facilities and central dining room. Others would be multiple family units and the plans envisage a shopping center and theater. But most important, there would be opportunities for useful and productive activities and easily accessible medical care and therapy. The committee is now setting up an interdenominational group to study the housing, legal, medical, occupational therapy and spiritual-life aspects of the enterprise.

Such a community was established in 1915 by a group of Congregationalists in Claremont, Calif. Over the years, Pilgrim Place has developed until today its 28 acres at the foot of the Sierra Madres comprise 130 small homes renting at between $50 and $60 a month, an apartment house for single men, three residence halls for women, a central social and dining hall and rest home and infirmary.

There is no admission fee or down payment guaranteeing life care as in many housing units for the aged. Due to long waiting lists, however, admission is restricted to retired missionaries, ministers or other workers in organized Christian enterprises between the ages of 65 and 80.

"Morganwood" in Swarthmore, Pa., is another denominational enterprise consisting of ten small ranch-type homes "to ensure independent living" for retired Presbyterian ministers and missionaries. Sponsored by the former Presbyterian Church, U.S.A., which is undertaking a similar project in Lakeland, Fla., it was dedicated on May 18 this year.

The United Presbyterian Home in Glendale, Calif., is another small community planned around the needs of older people. And Carlsbad-by-the-Sea, a former hotel now operated by the Lutheran Council of Churches of San Diego, Calif., will be a luxurious home for 108 people who pay initial fees of $15,000 for men and $18,000 for women at age 65, for life care.

The Pennsylvania Ministerium of the United Lutheran Church this spring launched a project "Operation Aged," for funds to modernize its large home for older people in Germantown, and the Mount Olivet Lutheran Church in Minneapolis is drawing up plans for a million-dollar residence where elderly people are to be admitted without regard to religion or race.

Construction was begun this year on a half-million-dollar apartment house by the Denver (Colo.) Disciples Association "to meet head-on the problems of providing comfortable housing for the aged." Similar projects by churches and denominations continue to be reported, most recently from Hartford, Conn. There, four Congregational Christian churches are preparing plans for a new apartment building for the aged in a city where the over-65 group has multiplied five times in the past 50 years.

Action in other parts of the nation includes a bill introduced in the Colorado Legislature which would aid church groups to build small homes for the aged with Federally-insured loans.

"We need to give the aging a new sense of living as normal, healthy people, with programs and services built on what they have, not on what they have lost," Herbert Shore, manager of a home for the aged in Dallas, Texas, declared a few weeks ago. He was speaking to the National Benevolent Association of the Christian Churches (Disciples of Christ) which operates nine homes for the aged, throughout the country.

He emphasized another major problem when he asked what the churches are going to do for the great numbers of retired people who must subsist on minimum Old Age benefits with the cost of living the highest in history.

The chairman of the National Committee on the Aging, G. Warfield Hobbs, is also concerned with this situation. At a meeting in New York City in April, he recommended that Social Security payments be scaled to the cost-of-living index. A vice-president of the First National City Bank, he reported that while Social Security benefits have remained unchanged since 1954, the cost of living has increased between 8 and 10 per cent in that time.

He also stated that by extending benefits to all persons over 65, public assistance for the aged could be eliminated, and proposed that the $1,200 limitation on earnings by Social Security recipients should be eliminated or modified.

While his proposals may run into obstacles, other experts in gerontology agree that not enough is being done for the men and women who must "re-tool to retire," as *The Ladies' Home Journal's* Margaret Hickey told almost 1,000 United Church Women at the National Council's General Assembly in St. Louis.

The Indianapolis Family Life report also emphasizes what is becoming a new field in gerontology: "Some policy based on individual aptitudes and ability to produce must be worked out because having some money over and above Social Security gives the older person a sense of adequacy and independence."

For this kind of work, the churches are ideally suited, says Dr. Richard E. Lentz, who directed the Indianapolis clinic. They can provide professional training for new skills and meaningful activities on a personal basis of Christian fellowship and understanding.

Dr. William J. Villaume, executive director of the National Council's department of social welfare, finds a wider recognition within the past five years of the responsibility of the local church to involve the older person in its programs and to demonstrate concern for his welfare. Following the Church Conference on Social Work sponsored by the National Council in Chicago last month, Dr. Villaume reported that institutions and church-related homes are expanding the care they provide for the chronically ill while helping make it possible for the healthy, active older person to live at home as long as possible.

Most important, he said, is the increased cooperation between the welfare agencies and the churches which has been noted in recent years. The citation by the National Conference on Social Welfare to Dr. Leonard Mayo, chairman of the Council's social welfare department, said Dr. Villaume, symbolized the respect of the national agencies for the work the churches are

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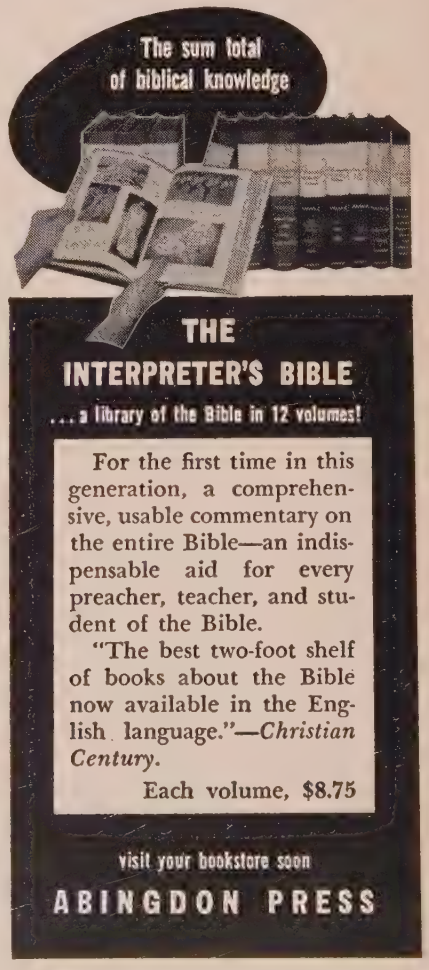
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Overseas Relief

(*Continued from page* 22)

Italy the self-supporting farm near Naples and the bee-keeping industry at Uliveto.

A widow need not become a beggar when she is taught how to sew and given a sewing machine to support her family. Orphans need not run the streets in search of food when they are not only given a home, but taught wood-working, metal work, printing and modern agriculture. When villagers are taught how to build a dairy and to market milk in other villages, when they learn the value of a silo, and how to improve their livestock, when they are shown how to can seasonal foods for year-round use, then immediate relief can be relinquished for long-range better living.

Hadassah and the two Y's maintain long-range educational and developmental programs.

In 1954 local Young Men's Christian Associations to the number of 500 were supporting World Service programs; two years later the number was 700. In 1956 World Service made possible 62 projects in 26 countries. The projects, all of a self-help nature, varied from country to country. They ranged from the professional training of secretaries to production of training manuals for lay group leaders; from rural projects to raise living standards to boys' towns providing homes and education for homeless boys; from adult education classes in Ethiopia to the College of Physical Education in India; from the purchase of camping equipment to the publishing of major religious works in the Russian language. Emergency grants made possible the continuation of a school for Arab refugee boys near Jericho and new machinery enabled boys to learn carpentry, wrought iron work, electrical and oxygen welding, tailoring and pressing; in Lebanon other Arab refugees were trained in mechanical skills.

Additional capital projects included rebuilding the Central YMCA in Kassel, Germany; the Nagpur Community Center in India for homeless boys living in railroad stations; a dormitory for Thessalonika, Greece; recreational space for Madras Boys' Town; camp building for boys in Jordan; Central YMCA building for Sapporo, Japan. The Polish YMCA in Great Britain serves as a rallying point for 130,000 Poles in exile. In Paris the Russian YMCA is a vital center for thousands of exiled Russians. And so on. These are highlights of a partial picture. The Young Women's Christian Association also does a big job of foreign aid. Through a mutual service committee of the World YWCA, the American YWCA is cooperating with the YWCA's of 29 other countries on four continents in programs of youth guidance, vocational training, health and recreation.

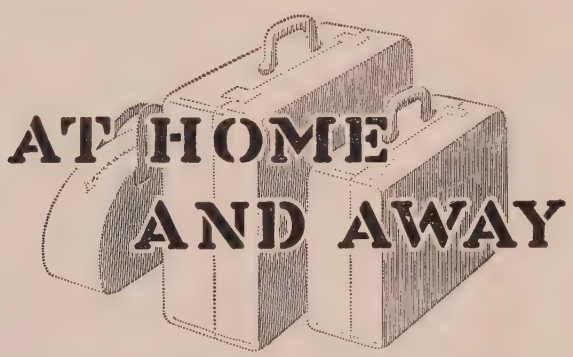
Such youth work marks the newer trend in missionary work and overseas aid, for the emphasis is not so much on "sending" as on exchanging. Youth from other lands are invited to America and American youth receive as well as give. The United Christian Youth Movement, affiliated with the National Council of Churches, collected $15,000 last year for support of ecumenical interchange programs overseas, for leadership training and provision of youth materials, booklets, etc. At the same time Thailand, Holland and Switzerland have given to youth projects in this country. Hopefully this marks the dawn of a new day of brotherhood, exchange and cooperation, a day that will recognize the equal dignity of persons as distinguished from patronage and pity.

Meanwhile the churches cannot forget their inescapable obligation. When the per capita annual income of an Asiatic is considered as 1 and the incomes of the people of other areas of the world are calculated from this base, then a Latin American has 3, the world average is 5, a West European has 11, and a citizen of the U.S. has 31! (Dr. Willard L. Thorp, quoted in "Man's New Hope, A Religious Approach to Foreign Aid," by Justin Wroe Nixon, The Church Peace Union, 1957).

"If any man has this world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?"

"Every one to whom much is given, of him will much be required."

Watch for the September issue of the Outlook. There will be no issue in July and August.



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Years After Sixty-Five

(*Continued from page* 27)

doing in this field.

As to what gerontology is, Prof. Robert J. Havighurst defines it as both a pure and an applied science on preventing disease and disability in the elderly, preserving their vigor and their ego. "It appears wherever a problem of aging arises," he told the conference on aging called in March by the social welfare department of Greater Chicago Federation of Churches. "But some of it is just the application of common sense and human sympathy."

BOOKS

The Preacher's Task and the Stone of Stumbling

By DANIEL THAMBYRAJAH NILES, Harper & Bros., New York, $2.00.

The youthful D. T. Niles—Ceylonese by nation, Tamil by race—would certainly be included in anybody's list of the 20 most stimulating thinkers and evangelists in the world-wide Church of today. In this Asian Christian firm theological insight and evangelistic zeal are closely knit together—a marriage of qualities not usually expected.

Dr. Niles draws his illustrative materials from his own contacts with non-Christians—Hindus, Buddhists and Muslims. At first one might think that this would be very remote from American experience. Surprisingly, it turns out that the thing in Christianity which proves to be the "stone of stumbling" for non-Christians in Asia is the same thing which keeps many Americans from becoming Christians. It is also the same thing which many nominal Christians in America do not really accept.

Dr. Niles asked three personal friends —one a Hindu, one a Muslim, one a Buddhist—to write a letter pin-pointing the chief thing in Christianity that stands in the way of his becoming a Christian. The brief and pertinent replies, although approaching the matter from different angles, center around the same issue. In each case the "stone of stumbling" is the heart of the Gospel—viz. the "Good News" that God has actually entered into human history for man's redemption in One who was crucified and is a Risen and Living Lord.

This, Dr. Niles insists, is so much the essence of the Christian Gospel that whether in Asia or America no one can let it go without undermining the foundations.

The heart of the volume is the three chapters which deal successively with the "Hindu refusal" of a God incarnate in history, the "Muslim refusal" of a Lord suffering for us on the Cross, and the "Buddhist refusal" of a Risen Lord. The subsequent chapters set forth the bearing of all this on the preacher's task.

One of the most insistent emphases is that the Christian Gospel ought not to be thought of as "a religion" in the ordinary sense of the term. The Gospel is concerned with the activity of *God* among men; "religion" is concerned with the activity of *men* as they seek the highest good. The Christian evangelist announces that something has happened in the coming of Jesus Christ which is of ultimate significance for all men.

(*Continued on page* 30)

To Plow With Hope

By DONALD K. FARIS

A dramatic, on-the-spot report of what is being done by the UN, governments, churches and private agencies in the less-developed areas of the world to achieve a better way of life. "In the midst of hopeless blackness, this is a shining light."—BISHOP GERALD KENNEDY.

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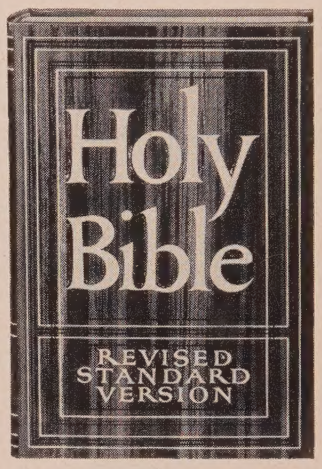

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Books

(*Continued from page 29*)

His primary concern therefore is to evoke obedience to Christ.

The theological outlook of the author is staunchly evangelical. His spirit is warmly evangelistic. His social attitude is that of a liberal. He is a fourth-generation Christian of Ceylon, the great-grandson of the first convert of the Jaffna mission of the American Board of Commissioners for Foreign Missions. Last year when the "East Asian Christian Conference" was formed, the first regional organization of an ecumenical character, he was elected its general secretary and will take up his new responsibilities soon.

SAMUEL MCCREA CAVERT

Seed for a Song

By LEE HASTINGS BRISTOL, JR., Little, Brown & Co., Boston, Mass., $3.75.

Unfortunately, the title of this book, while appropriate to the material, fails to indicate clearly the nature of the volume, and the rich biographical record which it contains.

It is the story of Robert Nelson Spencer who served for many years as an Episcopal rector in Western Missouri, and concluded his active ministry there with 19 years as Bishop of the Diocese. It is a Horatio Alger story. The hero is a country boy from Broome County, New York. He carried for years a disabled arm injured in an accident when he was seven years old. His early education was obtained by intermittent attendance at the local district school. He did odd jobs in the community. Then he became convinced that he should be a minister.

The record of his preparation for that high calling is a long series of rebuffs, encouragements, and final achievement. His first parish was Junction City, Kans.; then Springfield, Mo.; and finally Kansas City. Following this, he became Bishop. It is a fascinating story, well told, with many intimate touches that make it living. It is another of those records where native ability, dogged purpose, and Christian devotion overcome odds and bring success. It is 244 pages of inspiring biography.

The author is an Episcopal layman of 35 who has already become distinguished in business, sacred music, and laymen's work in the church.

DEANE EDWARDS

The Witnessing Community

By SUZANNE DE DIETRICH, Westminster Press, Philadelphia, Pa., $3.75.

Written by a lay person for lay persons, this book moves at a very high level of thought and does so in a way that challenges interest. It is the work of an outstanding woman in the Reformed Church of France and in European Protestantism as a whole.

The most important thing that Miss de Dietrich does is to provide a clear comprehension of a unifying theme that runs through the whole Bible. That theme is "the People of God," chosen to be the instrument of His purpose in human history. In the Old Testament the people is Israel, called into a covenant with God. In the New Testament there is a reconstituted People of God, an Israel of the Spirit, made up of men and women of every race and nation who respond to God's purpose as disclosed in Christ. This means, as the title of the book implies, that the fundamental nature of the Church is to be a community which witnesses to God's redeeming purpose for the world.

The keynote is that God works through *a people*. Although he sets aside certain men for specific tasks—such as Abraham, Moses, David, the prophets—it is never as isolated individuals. They act as members of a divinely-called community. When Israel as a nation fails in its mission, there is still a "Remnant" which can serve as the true People of God. When the Remnant is reduced to a single faithful person in Jesus, He becomes the center of a reborn community that is not national but worldwide. That community is the Christian Church. It exists to show to the world what the meaning of "true community" is.

What it means for the People of God to be "in the world" but not "of the world" is a main concern. On the one hand is the temptation to adapt so easily to the standards and goals of "the world" as to bear no distinctive witness. On the other hand is the temptation to become so separated from the world as to have no effective contact for bearing witness to Christ.

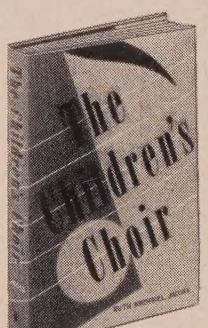
Incidentally, Miss de Dietrich shows that there is more sgnificance in European theology than many Americans assume. The "eschatological" aspect of the Christian community, for example, no longer seems alien to us. Just as Israel was a "pilgrim people" on the way to a Promised Land, so the Church is pictured as a pilgrim people moving toward a Kingdom of God which has entered into history with the coming of Christ but whose final victory lies beyond all earthly history. Though this is admittedly an "over-worldly" faith in one sense, it is shown to be decidedly relevant to life in our own time.

SAMUEL MCCREA CAVERT

a unique encyclopedia

THE CHILDREN'S CHOIR

by Ruth K. Jacobs



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ELEVEN YEARS OF BIBLE BIBLIOGRAPHY, *H. H. Rowley*, editor, Falcon's Wing Press, Indian Hills, Colo., $7.50.

JEREMIAH: PROPHET OF COURAGE AND HOPE, *J. Philip Hyatt*, Abingdon Press, Nashville 2, Tenn., $2.00.

MANSIONS OF THE SOUL, *Melville H. Spindle*, Exposition Press, Inc., New York, N. Y., $2.00.

THE ORIGIN AND TRANSMISSION OF THE NEW TESTAMENT, *L. D. Twilley*, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., $1.50.

CHRIST IN OUR PLACE, *Paul Van Buren*, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., $3.00.

THE PROTESTANT MINISTRY, *Daniel Jenkins*, Doubleday & Co., Garden City, N. Y., $3.00.

THE ANSWER, *John Norton*, translated from the Latin by Douglas Horton, The Belknap Press of Harvard University Press, Cambridge, Mass., $4.75.

FLACO, *Dorothy W. Andrews*, Friendship Press, New York, N. Y., Cloth $2.95, paper $1.50.

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A GUIDE TO CHRISTIAN UNITY, *George L. Hunt*, Bethany Press, St. Louis, Mo., $1.00.

RELIGON AND FAITH IN LATIN AMERICA, *W. Stanley Rycroft*, Westminster Press, Philadelphia, Pa., $3.75.

NOTHING SO STRANGE, Autobiography of *Arthur Ford*, in collaboration with *Marguerite Harmon Bro*, Harper & Bros., New York, N. Y., $3.75.

LUTHER'S WORKS, Vol. 1, Lectures on Genesis, Chapters 1-5, *Jaroslav Pelikan*, editor, Concordia Publishing House, St. Louis, Mo., $5.00.

SECRETS OF SELF-MASTERY, *Lowell Russell Ditzen*, Henry Holt & Co., New York, N. Y., $3.50.

THE OLD TESTAMENT, Its Intent and Content, *Griffith A. Hamlin*, Christopher Publishing House, Boston, Mass., $2.50.

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WITH GOD AND HIS MERCY, MEDITATIONS FOR THE DAYS OF THE CHURCH YEAR, Augustana Book Concern, Rock Island, Ill., $3.75.

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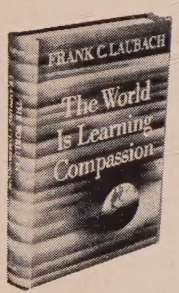
THE TWELVE CHRIST CHOSE, *Asbury Smith*, Harper & Bros., New York, N. Y., $3.00.



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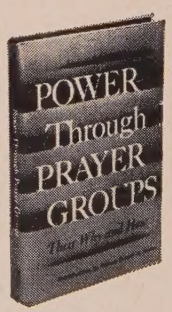

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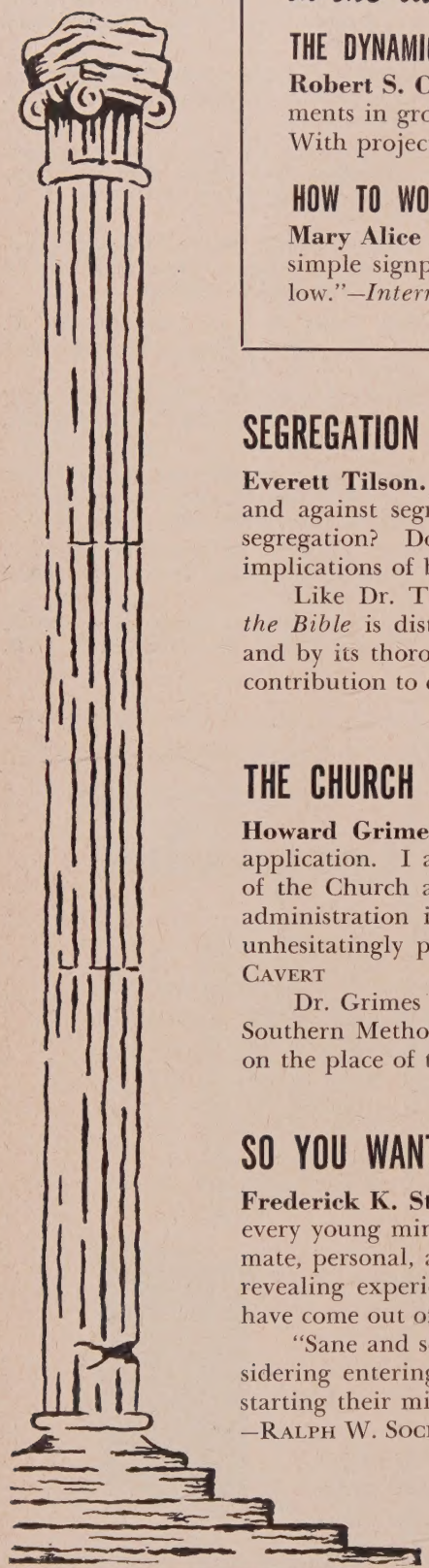

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